THE SCOTS MAGAZINE,

For SEPTEMBER 1802.

CONTENTS.

	Page
ORIGINAL COMMUNICATIONS.	
Biographical Memoir of the Life of John Napier, Lord of Marchiſton	712
Notice of an edition of Drummond of Hawthornden's Works	714
On the diſadvantages reſulting from Diſputing Societies	715
On the Study of Human Nature	720
On an Indulgence in the Flights of Imagination	721
On the Principles of Hiſtorical Compoſition	724
On the word Philoſopher	728
On an eſtabliſhed Religion	730
Strictures on Mr Laing's Diſſertation on the Poems of Oſſian, *Continued*,	733
Anſwer to the Queſtion in Coſmography	738
Life of Fenelon, *concluded*,	740
Notice concerning J. Leech the poet	745
LITERARY EXTRACTS AND NOTICES.	
Character of the Georgian and Circaſſian Women, from Olivier's Travels in Turkey, &c.	746
Natural Hiſtory of Caffraria, by Dr Vanderkemp	750
Narrative of a Voyage to Cochin China, by Mr Chapman	755
Foreign Literary Notices	762
Scotch Literary Notices	763

	Page
POETRY.	
The Chace, a Ballad	765
Sibylline Verſes, from Zoſimus	766
The Schoolmaſter	767
The Roſes, from Auſonius	768
Addreſs to Poverty	768
MEETING of NEW PARLIAMENT	769
MONTHLY REGISTER.	
FOREIGN INTELLIGENCE.	
France, Algiers, and America	769-772
BRITISH INTELLIGENCE.	
From the London Gazette	772
LONDON.	
Turkey Company wait on Lord Hawkeſbury, requeſting naval protection	773
Egyptian antiquities arrive	773
Incidental Intelligence	774-7
EDINBURGH.	
Election of the Scotch Peers to Imperial Parliament	777
Letter from the Lord Lieutenant, to R. E. V. Blue	778
Liſt of Gentlemen who have been graduate this ſeaſon	779
Fiſheries and Fairs	780
Mail robbery and other robberies	781
Autumn Circuits	782
LISTS—Marriages, Births, &c.	783-4

EDINBURGH.

Printed by ALEX. CHAPMAN, & Co. *Forreſter's Wynd*,
FOR THE PROPRIETORS:
And Sold by ARCHIBALD CONSTABLE, High Street, Edinburgh.
And to be had of the Principal Booksellers in the United Kingdom.

TO CORRESPONDENTS.

THE ingenious paper, on The choice of Subjects for Engravings, hath been received, and will be inserted in our next. Communications of this kind, which tend to improve any art, by explaining its principles, are particularly interesting, and to such we will always be ready to pay proper attention.

STRICTURES on Literary Patronage will also appear in our next.

WE were at some loss in forming a judgment of the paper on Dramatic Exhibitions, whither to consider it as a satire, or a serious performance. We were at no loss, however, in determining to refuse it a place.

THE paper of Laicus, on a Poetical Translation of some Parts of the Old Testament, will be inserted.

THE Journey through the Highlands of Scotland, by a Shepherd, hath just come to hand, and will be inserted in our next.

THE Ode of S. E. from Anacreon, possesses little of the spirit of that Author.

THE Verses of W. on Youthful Scenes, possess considerable merit, and will appear in our next Number.

THE Verses of S. W. upon The Robin's Return, have been received. We are obliged to the Author for his communication, and will be glad to receive such others, as he may think proper to send us.

J. W.'s Poetical Piece on The Slave, contains some beautiful lines, and with a few alterations, will find a place.

WE beg leave to inform M. N., and our correspondents in general, that Strictures upon Modern Publications, provided they be made with candour and ability, will not be refused. But we will be better able to form our opinion by seeing a specimen.

Engraved by J. Stewart from an original Painting in the College Library Edin.

JOHN NAPIER

LORD of MERCHISTON

The Inventor of the Logarithms.

Edinburgh Published by A Constable 1814

THE

SCOTS MAGAZINE,

For SEPTEMBER 1802.

BIOGRAPHICAL MEMOIR

OF THE LIFE OF

JOHN NAPIER, LORD OF MARCHISTON,

THE

INVENTOR OF THE LOGARITHMS.

WITH A PORTRAIT ****.

JOHN NAPIER of Marchiſton was a deſcendant of an ancient and honourable family that had been long ſettled in the counties of Dunbarton and Stirling. It appears from the public records and the archives of his family, that John Napier, from whom he was the 12th in deſcent, had been one of thoſe Land-lords, who was obliged to ſwear allegiance to Edward I. king of England in the year 1296. That he was the 9th deſcendant from William Napier, who was Governour of Edinburgh Caſtle in the year 1401; whoſe ſon Alexander was the firſt Laird or Baron of Marchiſton. This laſt was father to another Alexander, Vice-Admiral of Scotland, and one of the Commiſſioners ſent by James III. to the Court of England in the years 1461 and 1464.

By the marriage of Elizabeth Monteith of Ruſky to Sir John Napier* of Marchiſton, his father's great great grandfather, he derived a co heirſhip from the noble family of Lennox, now repreſented by the Duke of Richmond.

His father, Sir Alexander Napier of Marchiſton and Edinbellie, was Maſter of the Mint in the time of king James VI., a learned and worthy gentleman, for whom the king had a high eſteem: His mother was Janet Bothwell, daughter of Francis Bothwell, one of the Senators of the College of Juſtice. This extraordinary man, who was one day to confer more honour on

* "John Napier, who was provoſt of Edinburgh in the year 1484, married Elizabeth, daughter and co-heireſs of Murdoch Monteith of Ruſky, by Lady Margaret Monteith his ſpouſe, daughter, and one of the co-heireſſes of the ſixth Earl of Lennox."—Dowglas' Peerage.

*** The Publiſhers are ſorry to be obliged to ſtate, that owing to an accident, the Engraving, which ought to have accompanied this Number, muſt be delayed till next publication.

his family than it was poſſible the moſt illuſtrious could have conferred upon him, was born at Marchiſton, near Edinburgh, in the year 1550.

Young Napier, as he himſelf informs us, received his education at the Univerſity of St Andrews *. Here he contracted a familiar intimacy with a certain gentleman, a Roman Catholic; which may be conſidered as an early proof of a liberality of thinking, uncommon in thoſe days of zeal, when both parties, Papiſts and Proteſtants, were too much irritated againſt each other by their mutual injuries, to be well able to live together in harmony and friendſhip. *Napier* himſelf was a pious believer in the doctrines of the Reformers, and frequently defended them againſt the attacks of his college friend, the Catholic. He attended carefully to the ſermons of Mr Chriſtopher Goodman on the Apocalypſe, who explained its myſteries by an interpretation which applied them to the Papiſts. He appears to have been much affected by theſe diſcourſes; to uſe his own words, "I was moved in admiration againſt the blindneſs of the Papiſts, that could not moſt evidently ſee their ſeven-hilled city *Rome*, painted out ſo lively by St John, as the mother of all ſpiritual whoredom, that not only burſt I out in continual reaſoning againſt my ſaid familiar, but alſo from thenceforth I determined with myſelf, (by the aſſiſtance of God's Spirit) to employ my ſtudy and diligence to ſearch out the remanent myſteries of that holy book."

At what time Napier commenced his ſtudies at St Andrews, or how long he continued in that ſeminary of learning is not now known. He takes no notice of either himſelf, and the matriculation-record goes not ſo far back.

From Dr Mackenzie, who wrote his life, and the lives and characters of many of the moſt eminent writers of the Scots nation, we learn that when Mr Napier had finiſhed his ſtudies in philoſophy at the Univerſity, his parents ſent him abroad on his travels, into the Low Countries, France and Italy. Having ſtaid ſome years abroad, he returned to his native country, and applied himſelf cloſely to the ſtudy of the mathematics. It is highly probable that he acquired his taſte for this kind of learning in his travels, eſpecially in Italy, where at that period there were a conſiderable number of mathematicians of reputation; as well as in France and the Netherlands. Whether he may be conſidered as almoſt the only mathematician of reputation in his native country in his own time, James Baſſantin profeſſor of mathematics at Paris, who died in 1568, excepted, is uncertain; but nothing is more true, than that he had the happineſs to live till he was acknowledged by all Europe to be the *greateſt mathematician* his country had ever produced.

Whatever advantages young Napier of Marchiſton might derive from his birth and connections, joined to his own merit, he engaged in no public employment under the government. Indeed, the diſtracted ſtate of the country for a long period prior, and ſubſequent, to the time we may ſuppoſe that he had returned from abroad, might, perhaps, appear to throw many obſtacles in his way, ſhould he attempt to arrive at power or riches in the ſervice of the ſtate.

At this period, the political conſtitution of Scotland was *that* of all the other kingdoms of Europe, towards the end of the fifteenth century: a conſtitution which originated in the conqueſts of our warlike anceſtors of the North, in the various provinces of the weſtern diviſion of

* Preface to his Plain Diſcovery.

of the Roman empire; and known long under the name of the *Feudal Syſtem*.

The general principles of this form of government are founded in the manners and government of the many nations who anciently inhabited Germany and Scandinavia, long before they left the receſſes of their foreſts, in ſearch of more genial climates, and more fruitful ſoils. The generous and free governments, thoſe conquerors eſtabliſhed all over Europe, made amends for the check they put to the progreſs of the arts and ſciences. It may be queſtioned, whether among people oppreſſed by the tyranny of Roman governors, the ſciences would have continued to make any greater progreſs; for it does not appear that the northern nations were profeſſed enemies to the arts and ſciences. They might neglect, but did not hate them. The arts of war, and of poetry, they cultivated and encouraged with an enthuſiaſm peculiar to themſelves, from the earlieſt ages: and in time they came to perceive the advantages of learning, and the other ſciences. Of the ancient manners of theſe conquerors, Cæſar and Tacitus have left invaluable accounts, particularly the latter, who wrote expreſsly on the manners of the Germans, in which thoſe of the Scandinavians are to be underſtood *. Tradition, confirmed by the chronicles, inſtitutions and cuſtoms, ſome of which remain to this day, give ſuch weight to Cæſar and Tacitus, that a very competent judge of the ſubject, Monteſquieu, in his Spirit of Laws, tells us, that theſe two authors are found to agree ſo well with the conſtitutions which theſe barbarous people have left us, that in reading Cæſar and Tacitus we every where find theſe conſtitutions, and in reading them we ſeem to read Cæſar and Tacitus.

A celebrated tradition, well authenticated, prevailed over all the north of Europe, that a very extraordinary perſon, who called himſelf *Odin*, the name of the ſupreme God among the Scythians, had, in an age ſo remote that it cannot be traced, aſſembled together the young men of the Scythian nations which border upon Perſia, between the Euxine and the Caſpian ſeas; and marched at their head toward the north-weſt of Europe, conquering all the people he met with in his paſſage, giving them for ſubjects to one or other of his Sons. Thus Suarlami was king over a part of Ruſſia; Baldeg, over the weſtern parts of Saxony, or Weſtphalia; Sedeg, had eaſtern Saxony; and Sigge, Franconia. Many ſovereign families of the north are ſaid to be deſcended from theſe princes *. Horſa and Hengiſt, the leaders of thoſe Saxons who conquered the Britons in the fifth century, reckoned Odin or Wodin among the number of their anceſtors, as well as the other Anglo-Saxon princes, and the greater part of thoſe of Lower Germany. It was cuſtomary with the heroes of thoſe nations, as well as with the Greeks and Romans, and other ancient nations, to ſpeak of themſelves as deſcended from their divinities, eſpecially their god of war. The hiſtorians of thoſe times, that is to ſay, the poets, did not fail to multiply, out of compliment to their princes, the deſcendants of Odin, who came to be conſidered as their god of war. Odin having ſettled his new government, inſtituted a ſupreme council, of twelve pontiffs, or lords, whoſe buſineſs was to watch over the public weal; to diſtribute juſtice to the people; and to preſide over the

* Chev. Mallet, Introduc. a l' hiſt. de Dannemarc.

* Snorro Sturleſon. Chron. Norveg.

new worſhip, which he, as chief prieſt of the god of the Scythians, had eſtabliſhed; and to preſerve faithfully the religious and magical ſecrets he had committed to their care. This religion taught "the being of a ſupreme God, maſter of the univerſe, to whom all things were ſubmiſſive and obedient.*" It forbade the uſe of temples, and corporeal repreſentations of the divinity. From this God ſprang other ſubordinate deities, or genii, who preſided over the operations of nature. To ſerve the Divinity with ſacrifices and prayers; to do no wrong to others; to be brave and intrepid in themſelves, were the moral conſequences they deduced from theſe doctrines; and the belief of a future ſtate cemented and completed the ſtructure. Cruel torments were reſerved in a future life for ſuch as deſpiſed theſe fundamental precepts of morality; and joys without end, and without number, awaited every religious, juſt, and valiant man.

This was too refined a religion to continue long in purity among a barbarous people. Accordingly, in proceſs of time, that Supreme Being whoſe idea includes all exiſtence, came to be reſtrained to one particular province, by the greater number of the people of the North who regarded him chiefly as the God of war. Hence thoſe frightful pictures that are given of him in the Icelandic mythology. There were three great feſtivals in the year. The firſt was celebrated at the winter ſolſtice. The night on which it was obſerved they called the *Mother Night*, or that which produced all the others, and it began the year. This feaſt was called *Juul*, and celebrated in honour of the god *Thor*, or the ſun. The ſecond was held at the beginning of the ſecond moon (month) of the year, in honour of *Freya*, or the earth, and the wife of Odin. The third, and the moſt conſiderable, was inſtituted in honour of *Odin* himſelf, in the beginning of the ſpring.

THE ſacrifices to the gods, in the earlieſt ages, were the fruits of the earth. Afterwards, when they came to offer animals, and they had adopted the idea that their blood could avert the anger of the gods, they were careful to conciliate them by a method ſo eaſy. But their violent deſires and exceſſive fears ſuggeſted to them that the blood of animals was not a ſufficient atonement, and they ventured to ſhed that of men. Probably this barbarous practice was almoſt univerſal, and of very remote antiquity. It was not aboliſhed among the northern nations till towards the ninth century, when they received the light of the goſpel. In time of war they ſacrificed captives, and ſlaves in the time of peace. However, in great calamities, they offered up victims from the higher ranks, to purchaſe the divine favour.

(*To be Continued.*)

* Tacit. German.

To the Editor of the Scots Magazine.

SIR,

NONE of the editors of Drummond of Hawthornden's works have hitherto examined his poems with that degree of critical attention which

which they ſo amply merit, or pointed out the models which he chiefly followed. In the claſſical edition of his works, undertaken by Dr R. Anderſon, the literary world may expect to ſee this done with no common degree of reſearch and ingenuity. It will then be found, that he has derived many of the ſtories and epigrammatic points in his poems, from the French collections of popular anecdotes, which formed, in a conſiderable degree, the genteel reading of that period. Thus the epigram entitled, "The Statue of Alcides," (Anderſon's Britiſh Poets, vol. iv. p. 689.) which is more remarkable for ſlyneſs of reflection than for decency, is only a ſtory of Brantome's verſified. It relates to the obſervations of a lady on the proportions of the ſtatue of Hercules at the fountain of Fountainbleau; obſervations which could only have been made when the manners of French court-ladies were coarſer than thoſe of modern courtezans. (Œuvres de Brantome, vol. iii. p. 67.) Among the books preſented by Drummond to the library of Edinburgh College, is a Macaronic poem in Franco-Latin verſe, entitled "ARPNÆ CARMEN MACARONICUM, de Bragardiſſima Villa de Solertiis," which probably ſuggeſted to the poet, the idea of compoſing his "Polemo-Middinia." From the preface I extract the following curious paſſage, concerning the dances and muſic of that period. Some of the dances, as the Tordon and the Brangle, appear from "The Complaynt of Scotland," to have been popular in this country, in the 16th century:

"Quid eſt danſa? eſt una groſſiſſima conſolatio quam prendunt bragardi homines, cum bellis garſis, ſive mulieribus, danſando, choriſando, fringando, balando, de corpore gayo et friſco, quando meneſtrius carlamuairus, flotairus, juglairus, tamborinairus, baſſas et hautas danſas, tordiones, branlos, martingalas et alias fantarellas tocat, fiblat, carlamuat, fifrat, taborinat, harpat rebecat, floutat, loudat, organat, cantat, de gorgia, de carlamuſa clara, de carlamuſa ſurda, de fluta, de tribus pertuſis, et de flouta, de novem pertuſis, de fifro, de ribeco, de harpa, de lobaiſo, de doſayna, de chalamia, de trompetis, de corneto, de clauerio, de organis, de eſpineta ſola, de eſpineta organiſata, de manicordio, de eſcacherio, de chiplachaplo, de ſom ſonia, de calamela, de faccabotis, de viola, guiterra, de lendo, de clavicordio, de ſauterio, de tāborino, de tymbalis, de cimbis, de coro, de flaviolo et ſic de aliis inſtrumentis quæ ſunt ſimilia per totam rubricam ff de fide inſtrumentorum."

To the learned reader an explanation of this paſſage would be unneceſſary, and to others it would, perhaps, be little entertaining.

I.

To the Editor of the Scots Magazine.

ON THE DISADVANTAGES RESULTING FROM DISPUTING SOCIETIES.

SIR,

HAVING, in a former paper, pointed out ſome of the advantages to be derived from diſputing ſocieties, I ſhall now conſider the diſadvantages with which they are attended.

tended. It is a fact univerſally obvious, that every inſtitution, from the ſupreme council of a nation, to the moſt limited aſſociation of private citizens, is accompanied by a train of diſadvantages. This circumſtance is a neceſſary reſult of the preſent conſtitution of man; for even a perfect inſtitution, if it were poſſible for ſuch a one to be framed, from its not being adapted to the circumſtances of man, would be found altogether inadequate to accompliſh its end. It would, therefore, be fooliſh in the extreme, to attempt to vindicate diſputing ſocieties, from all the charges that may be brought againſt them. But without attending to thoſe inconveniences which are common to them with other inſtitutions, I ſhall confine my remarks to thoſe defects which ſeem to ariſe from the nature of the inſtitution itſelf.

The moſt frequent objection brought againſt them is this, that they encourage a ſpirit of controverſy. This is an evil of no ſmall magnitude. A diſpoſition to controvert and diſpute every opinion, is equally adverſe to improvement in knowledge and in virtue. A perſon of this deſcription can have no fixed principles upon which to regulate his conduct; becauſe the advantages of knowledge and virtue themſelves may be called in queſtion. Indeed, it has been actually maintained, that the ſolitary ſavage who roams in the woods, enjoys more happineſs than the perſon who has ſpent his life in the cultivation and improvement of his rational nature. Surely we cannot expect that men, who are of this opinion, ſhould make ſuch efforts in the acquiſition of knowledge, as thoſe who are firmly convinced of its utility and excellence. No more can we expect that thoſe, whoſe mind is wavering and unſettled, ready to controvert every opinion, however well ſupported, ſhould adhere to the rule of duty with the ſame ſteadineſs, as the perſon who acts from a deep conviction of the rectitude of his conduct. A diſpoſition to diſpute every thing, leads the way to univerſal ſcepticiſm, the dangers of which, it is unneceſſary to point out.

Let us now ſee how far this objection can apply to diſputing ſocieties; and take care not to confound the accidental with the neceſſary bad conſequences. If there be any defects in their internal arrangement; if no care be taken to exclude improper members; or if there be a remiſſneſs in enforcing the obſervance of the laws; in any of theſe caſes the worſt of conſequences may be expected to follow. The time alloted for the diſcuſſion of important ſubjects, may be ſpent in bitter wrangling, idle quibbling, or diſcourſe totally foreign to the object of the meeting. Theſe inconveniences, however, ariſe, not from the nature of the ſocieties, but from the ignorance and miſconduct of the members. An ignorant pilot might turn a ſhip from her courſe, daſh her againſt a rock, and deſtroy many uſeful lives; but no man would conclude, from that circumſtance, that a pilot was of no uſe in managing a ſhip.

They muſt be very ignorant of the deſign of diſputing ſocieties, who ſuppoſe that they are inſtituted merely for the ſake of debating. This practice is encouraged only as a mean of promoting a particular end; of directing the attention of their members to the moſt important of thoſe ſubjects which may occupy their attention in their future life; of riveting them in their minds, and of enabling them to explain them to others with fluency and preciſion. Convinced of the utility of diſputing ſocieties for theſe purpoſes, it muſt be confeſſed that thoſe who attend them are in ſome danger

ger of going too far; of contracting too great a fondneſs for a talent which they look upon to be ſo important; and of cultivating this talent at the expence of others equally valuable.

This defect ariſes, in a great meaſure, from a ſenſe of the importance of being a good public ſpeaker. The orator who is able to convince the underſtanding, and influence the conduct of his countrymen, is beheld with admiration, and excites in others the laudable ambition of equalling, or of excelling him. This ambition is natural, but it is alſo reaſonable. Reaſoning is the foundation of all true eloquence, without which a harangue may dazzle the vulgar, but can only excite the contempt of the more diſcerning. While the true orator, therefore, attends to the graces of elocution, he never allows himſelf, for a moment, to loſe ſight of his argument. A notion indeed has been ſometimes entertained, that reaſoning and eloquence are inconſiſtent; as if the arguments of Cicero and Demoſthenes were in any degree weakened by thoſe powers of language with which they were adorned. Each of them, ſeparately, is capable of producing a conſiderable effect, but their union is altogether irreſiſtible.

It is by public ſpeaking and debate that the machine of government is kept in motion; that laws are eſtabliſhed, and regulations adopted, for the ſecurity and happineſs of mankind. By the ſame means, many important ſubjects have been inveſtigated with an accuracy, of which they would have been otherwiſe deprived, and men have been rouſed to employ an induſtry and reſearch, greater than they believed they poſſeſſed. But the talent is dangerous in proportion to its importance. When properly directed it leads to knowledge, and renders eaſy the ſucceſsful communication of it to others. It is only when improperly directed, that it leads to wrangling and ſtrife. The advantages of learning are great; but the pedant, who is perpetually boaſting of his ſuperficial acquirements, is held in univerſal contempt.

The importance of this talent will farther appear by attending to the character of thoſe to whom the exerciſe of it is principally committed. We are not to look for it among the vulgar and illiterate. We muſt direct our view to our great national aſſemblies, in which our civil and eccleſiaſtical rights are preſerved and maintained. And who are the members who compoſe theſe aſſemblies? Not men who court the applauſe of the multitude, but men of ſcience, of learning, and of public ſpirit: men who have ſpent their lives in the purſuit of knowledge, and now apply it to one of the chief purpoſes for which it was intended. It is to be lamented, indeed, that this talent has been frequently abuſed, and productive of laſting bad conſequences. Societies, by encouraging and ſtrengthening it, increaſe the danger; but when, under proper regulations, and compoſed of reſpectable members, the danger becomes little, and the benefits to be expected, great and numerous.

Diſputing ſocieties are accuſed likewiſe of producing vanity. This is a paſſion, againſt which it is extremely difficult to guard. The moſt vigorous mind, and the higheſt attainments are not proof againſt its influence: and when once it gets poſſeſſion of the mind, it vitiates every principle of our nature. The perſon who is ſeized by it, immediately ſhews ſymptoms of its attack. He looks upon himſelf as ſuperior to the reſt of his companions, and thinks that he is entitled to uni-

univerſal admiration. Accordingly, he is ever attentive to ſtrengthen the opinion of his ſuperiority. He ſtudies, not ſo much to acquire knowledge, as to make a diſplay of what he has already acquired. His manners become affected, his tone dogmatical, his approbation guarded, and his cenſures peremptory. He becomes more and more conceited of his little learning, and more and more inſenſible to the extent of his ignorance, till raiſed, in his own opinion, to the ſummit of that eminence on which he is ſtationed, he fancies that he hath attained the pinnacle of improvement, not obſerving the hills which riſe higher and higher beyond him, in perpetual ſucceſſion, till they hide their diſtant heads in the clouds.

That diſputing ſocieties have ſome tendency to nouriſh this principle cannot be denied. They give every member an opportunity of entering into competition with his fellows, and ſtimulate him to employ all his ingenuity in order to excel them. When he thinks he has affected his purpoſe, or even raiſed himſelf to an equality with thoſe who are reſpectable for their abilities, he is apt to over-rate his attainments, and to reſt ſatisfied with the progreſs in improvement he hath already made; to become fond of diſplaying, and negligent in cultivating, the powers of his mind.

This inconvenience, however, proceeds not ſo much from a habit of diſputing, as from a principle implanted in our nature to ſerve the moſt uſeful purpoſes. That principle, I mean, from which we feel a ſatisfaction and conſcious worth, when we have made ourſelves maſter of any valuable attainment. This inward feeling ſtimulates us to proceed in the proſecution of our ſtudies, and if regulated by prudence, may lead to diſcoveries the moſt beneficial and important. If, in any caſe it be miſapplied, the blame attaches to the individual, and not to the ſociety of which he is a member.' It is only the beſt gifts, and moſt valuable endowments that we are in danger of abuſing. An elevation, from poverty to opulence, from inſignificance to power, frequently corrupts thoſe who experience the change. But who, on that account, would blame the honeſt endeavour of riſing in the world? We have ſeen thoſe, who have raiſed themſelves to the height of literary eminence, employing their talents in ſubverting the conſtitution of their country, and in deſtroying the peace and happineſs of mankind. We have ſeen the profound politician employing the ſoldiers and reſources of his country, in promoting the ſchemes of his own aggrandiſement. Surely we would not, on that account, however, depreciate the value of the ſcholar, or politician.

From an imperfection of our nature, power of every kind is dangerous. Hiſtory abounds with inſtances of its abuſe. Intellectual vigour is more dangerous, as its influence is more extenſive, than bodily ſtrength. Hence, if diſputing ſocieties cheriſh and ſtrengthen the energy of the mind, they are dangerous in furniſhing men with a weapon, which they may employ to the moſt pernicious, as well as to the moſt uſeful purpoſes.

To a perſon of a ſolid judgement little danger is to be apprehended from vanity, in the acquiſition of knowledge. To whatever department of literature he turn his attention, he will ſee a field ſufficiently extenſive to exerciſe his diligence, and check his pride. Perſons who have no deſire for improvement, who enter ſocieties merely to make a ſhow in the eyes of their companions, or to paſs away ſome time that would otherwiſe hang heavy

upon

upon their hands, can expect little advantage from the inſtitution. Their own levity will prevent them from feeling their defects, and make them too conceited of any talents they may naturally poſſeſs. Hence, they may acquire all that flippancy of conduct, which I have mentioned as the natural expreſſion of vanity. Diſputing ſocieties, however, are not inſtituted for ſuch characters as theſe. If they happen to be compoſed of ſuch, the deſign of their inſtitution is wholly fruſtrated. In every human aſſociation there are vain and contentious perſons, who turn into abuſe every advantage with which they are favoured. We ought not, therefore to charge diſputing ſocieties, in particular, with cheriſhing this temper, without better reaſons than have yet been aſſigned.

DISPUTING ſocieties are farther accuſed of being unfavourable to religion and morals. Indeed, if it could once be eſtabliſhed that they have any particular tendency to excite vanity and pride, it would not be very difficult to make good the charge. I have already, however, endeavoured to do away, in a great meaſure, the force of the former objection, and ſhall now ſhow that the latter is equally unfounded.

THE chief way by which they are ſaid to be unfavourable to religion, is by making their members ſatisfied with ſuch a ſuperficial knowledge, as to make them become ſcepties, but not philoſophers. Students, indeed, when members of theſe ſocieties hardly ever think of examining to the bottom, any of the ſubjects propoſed for their diſcuſſion. Nor is it proper that they ſhould. At the early period of their ſtudies, when they become members of theſe inſtitutions, they know very little of the importance of the different branches of knowledge; and to examine fully every ſubject to which they turned their attention, would reſemble a perſon, who, wiſhing to get acquainted with a particular country, ſhould begin his reſearches by examining every plant and every inſect that he found in his way. But when the circle of knowledge is ſpread out like a map before the ſtudent, he is able in a ſhort time to run over its different parts, to judge of their relative value, and to fix upon thoſe which appear moſt deſerving of his attention, and beſt calculated for promoting the end to which his ſtudies are chiefly directed. The profeſſors of philoſophy in our univerſities, propoſe to themſelves the ſame end in their public inſtructions. They do not pretend to give a complete view of any one ſubject that comes under their conſideration, but only a general outline of the principal ſubjects which belong to their department of academical arrangement.

DISPUTING ſocieties are inſtituted with a view to the ſame end, which they promote in a different manner. In the one caſe, the ſtudent liſtens to what is delivered, and perhaps endeavours to remember it, but ſeldom takes the trouble of thinking for himſelf. In the other, he is compelled to put his powers to the teſt, and to ſupport every opinion he advances. Thus he early acquires the habit of examining accurately every propoſition that is propoſed to him, of detecting the fallacy of an argument, and of preventing himſelf from being impoſed upon by the falſe reaſoning of deſigning men. Both inſtitutions contribute their part, in ſtrengthening and expanding the powers of the mind; and the one ſeems to be an uſeful appendage to the other.

(*To be Continued.*)

For

For the Scots Magazine.

ON THE STUDY OF HUMAN NATURE.

THERE are few ſubjects more important or agreeable than the varieties of intellectual and moral character. The moſt obvious way of ſtudying theſe varieties is to enumerate the peculiarities of an individual, to trace their effects; and, having acquired a proper number of characters, to diſtribute them into claſſes, correſponding to the reſemblance which they bear to one another.

THIS ſtudy has been rendered much eaſier by the diſcoveries of thoſe philoſophers, who have made the human mind an object of their attention. They have diſcovered by induction, laws of mind, equally univerſal with the laws of matter. They have pointed out the influence of particular ſituations and habits on the human mind; and, by this means, have enabled us to trace the features of character to their cauſes; to diſcover in an individual, the characteriſtics of a claſs of men; to diſcover, whether our regularity of conduct has any other foundation, than a happy temper, ora ſituation free from thoſe temptations, which diſcover the deceitfulneſs of our reſolutions; to eſtimate juſtly the merit or abilities, either of ourſelves, or others; and to cultivate our minds, ſo as to obtain moſt ſucceſsfully, the great ends of our exiſtence.

AN attentive peruſal of their writings will alſo, have a moſt beneficial influence in aſſiſting our obſervations, and faciliating our diſcoveries in the examination of individual characters—It makes their peculiarities appear more ſtriking, and fewer, ſo that it is eaſier to develope them. The knowledge of human nature which is acquired by habits of buſineſs, is generally very confined. Active buſineſs of all kinds has a tendency to engroſs the mind, and weaken the ardour of curioſity. Under its influence, men are apt to confound the particular aſpects of human nature with thoſe general laws of intelligence and feeling which conſtitute its identity in all ages and nations; and are often ſo completely engroſſed by ideas connected with *loss* or *gain*, that they follow, without reflection, where others lead the way, and grow wiſe by applying, to the conduct of life, principles ſanctioned by the example of the more prudent part of mankind.

MEN of pleaſure alſo are well acquainted with the world; but their knowledge, owing to the ſame neglect of general principles, is ſeldom comprehenſive. They ſee human nature in its worſt form. They attach the charge of hypocriſy to every character not openly vicious. They conſider vice as ſo natural and unavoidable in one who mingles with the world, that they make hardly any effort to reform in future, and feel hardly any compunction on account of their paſt irregularities, but what is inſeparable from a heart not yet completely hardened. A. Y.

ON an INDULGENCE in the FLIGHTS of IMAGINATION.

The weary ſoul imagination cheers,
Her pleaſing colours paint the future gay;
Time paſſes on, the truth itſelf appears—
The pleaſing colours inſtant fade away!

SCOTT.

DURING the unemployed periods of life (for notwithſtanding the buſtle and outcry of ſome, every one has his hours of indolence and repoſe) there are few who do not indulge in the wanderings of imagination, and allow their fancy on occaſions to portray ſcenes of future happineſs and unalloyed bliſs. We are then found to give a ready admiſſion to repreſentations of the pleaſure which will, ſome time or other we think, be ſecured to us; and fondly cheriſh the images from which this pleaſure is expected to ariſe, by following and contemplating them in every point of view in which they can be placed. When our minds are left thus ungoverned, we form plans of felicity, and wanton in joys, which nature, it may be ſaid, never intended ſhould be realized, but in a limited degree, even by the moſt favoured of mankind; we ſet a value on particular objects, in order that we may be occupied in their purſuit; and not unfrequently, from the eagerneſs with which we follow theſe ſuggeſtions, allow ourſelves to become enraptured when, like Ixion, we only embrace a cloud!

BESIDES thoſe ſubjects of contemplation to which circumſtances may have given riſe, and which, of conſequence, may have ſome claim to our attention, there are others that find admiſſion into the mind, ſo unaccountable in their nature, and boundleſs in their extent, that we would, it is believed, often bluſh to ſee them expoſed, even for a moment, to the moſt indulgent of our friends.

FROM the extravagance of ſuch reveries, and the difficulty of preſcribing to them limits, a great moraliſt * has ſomewhere taken occaſion to conſider all thoſe irregular thoughts which go beyond the bounds of ſober probability, as nothing elſe than temporary fits of inſanity: an opinion he probably founded on perceiving the direction which the minds of thoſe purſue who are unhappily ſubjected to a total and continued privation of reaſon. Nor will this opinion appear, on conſideration, to be unreaſonable, or far removed from truth. If we are to judge from the apparent ſimilarity of thought, the firſt aberration may, without any great ſtretch, be viewed as the foundation of another and greater irregularity of mind; and were we to reflect on the origin and progreſſive advances of that calamity ſo mortifying to human vanity, we would find every idle dream allied to it. In many inſtances, it will be ſeen to proceed from an overheated imagination, the ebullitions of which not unfrequently engender paſſions, either hateful or pleaſing in them-

* Dr Johnſon.

ſelves, as jealouſy, love, &c; and theſe, by continued indulgence, gradually alienate the mind altogether from other objects. Every ſource of enjoyment being thus extinguiſhed, and every faculty abſorbed in the ruling paſſion, a total ſecluſion from ſociety at length becomes neceſſary for the unhappy victim.

The conſiderations to which this view of the ſubject naturally give riſe, will lead us to acknowledge, that we wantonly expoſe ourſelves to danger whenever we give way to theſe dreams, or caſtle-building in the air as they are called. Though apparently harmleſs, and only calculated to baniſh unpleaſing reflections, or relieve the tedium of a ſleepleſs night, they ought yet to be repreſſed in their growth, and treated as the ſymptoms of a real malady, which gains ſtrength by inattention to its progreſs, until at length it baffles every preſcription.

That this melancholy conſequence does ſometimes reſult from ſuch cauſes will not ſurely be denied: nor will it appear extraordinary, when the ſeeds of ſuch a diſtemper are ſo readily foſtered, and when, at the ſame time, we recollect the eaſy and inſenſible progreſſion from a moderate indulgence in ſuch pleaſures, to that ſtate when attempts are made to exhibit the operations of the mind on a wall.

Although it is true, we have few examples where an indulgence in theſe pleaſing reveries terminates ſo unhappily, it will, nevertheleſs be allowed, that we ought to guard againſt the advances of a diſeaſe which gives us a diſtaſte for the common occurrences of life, and has, beſides, a tendency, by enfeebling the mind, to render us unfit for more active and uſeful employments.

If we were to conſider this ſubject, therefore, as it influences our happineſs in life, we ſhould have conſiderable room for reflection. Beſides weakening the energy of our minds, the imagination, when left unreſtrained, will be found to diminiſh our actual enjoyment. The mind that is occupied with viſionary projects has little room for the overflowings of another's happineſs: nor will the heart that is ſet upon ſuppoſitious advantages and diſtant pleaſures be readily entwined by a reciprocation of feeling, or wanton in the luxury of ſympathy. It is by a lamentable perverſion in the exerciſe of our faculties, that many of the evils of life are produced, and others aggravated beyond what would otherwiſe have been known. We permit the gay viſions of fancy to ſeize on the underſtanding, and readily encourage every idea that will produce a pleaſing ſenſation. We flatter ourſelves with poſſeſſing opportunities and fantaſtical advantages, which reaſon might tell us can never arrive. The diſappointments that follow, often embitter our days, and render us a prey to deſpondency.

In almoſt every ſtage of life we purſue, with ſome degree of earneſtneſs, the phantoms of hope; but it is in the early part of life that we are in the greateſt danger of being miſled by expectations ſanguine and unlimited. During the ſeaſon of youth, when the mind is untutored by experience, we are eaſily flattered with the deluſive hope of enjoying future happineſs. We are then naturally diſpoſed, from a love of independence, to look forward to ſuch circumſtances as may free us from the domination of others, and fix us in life. In purſuing this ſubject of contemplation, we often allow ourſelves to proceed, ſometimes inſenſibly indeed, beyond thoſe limits which reaſon would ſanction, were it to exerciſe its controlling power. Ideas of continued proſpe-

rity

rity fill the mind; and we enjoy, in anticipation, the flattering diſtinction which ſuperiority to our preſent ſituation does not fail to produce. Time, however, which paſſes on, ſerves to convince us of the fallacy of our hopes. The misfortunes of life, which, alas! often preſs with unremitting ſeverity, awaken us to reality, and chaſtiſes, in ſome degree, our bewildered fancy.

With minds unſettled, and abandoned to the devious ſuggeſtions of the imagination, we continually place our thoughts on ſome acquiſition, the attainment of which is to ſecure our happineſs; nor do we neglect, in theſe mental purſuits, to dwell on the felicity which we are to receive on arriving at the different ſteps that lead to the object in view. It is on theſe occaſions that a heated fancy is allowed to uſurp the place of reaſon. By the aid of this parent of every paſſion, all the proſpects we form to ourſelves are decked out in the faireſt colours, and the way we are to advance ſtrewed with the choiceſt flowers. On ſubjects ſo delightful we dwell with unceaſing fondneſs. We place them in every point of view, and make them undergo numerous variations. We return again and again to the place from whence we ſet out, and ſtill find new pleaſures, until at length, the mind becomes fatigued, or the ſubject exhauſted. One half of the attention thus beſtowed on a uſeful purſuit would, moſt probably, ſecure that ſuperiority which is ſo much deſired, and be of real ſervice to us in life.

Nor are the approaches of old age, ſuperadded to the numerous cares of life, ſufficient to baniſh altogether theſe romantic notions. On the contrary, the mind, to the lateſt hour, and before recovering from the ſevereſt pangs of affliction, is found to ſport in the wide-ſpread fields which the imagination opens to view. But in allowing ourſelves to be captivated by theſe proſpects, we are often condemned to mourn, with real ſorrow, the loſs of pleaſures and advantages which had only been perceived at a diſtance. Notwithſtanding the diſappointments that follow, we are unwilling to admit the folly of ſuch ſpeculations as produced them: our ardent imaginations ſtill impel us to look forward to the accompliſhment of one object after another, until we have paſſed a whole lifetime in idle dreams, and often been a prey to ſorrow and diſappointment.

Thus does it happen, that we loſe the preſent moment, with the enjoyment it affords, for the viſionary hope of future happineſs: We thruſt from us the advantages that are within our reach, as too trifling to be received, while we fix our minds on ſome diſtant period, and eagerly deſire that the days and years which fill the intermediate ſpace may elapſe without our paſſing through them: like the mariner, who, thinking continually on land and the endearments of tender connections, wiſhes the intervening period to be bloated out from exiſtence, and part of that life, otherwiſe too ſhort, to be taken away.

Experience, however, if it do not teach us to value every moment as it paſſes, often ſerves at leaſt to raiſe them in our eſtimation after they are gone. When preſſed down with misfortunes, or driven to diſpair by the accumulation of miſery, we look back with regret to thoſe hours of happy indifference which were allowed to paſs away unheeded and unregarded. We ſigh for a return of what we once deſpiſed, and bitterly lament our inſenſibility to that happineſs which we are afterwards made to prize.

Broughton,
Auguſt 9. 1802. } W. W.

For the Scots Magazine.

OF the PRINCIPLES of HISTORICAL COMPOSITION.

THE utility of hiſtory is univerſally acknowledged. If the character of the writers, and the number of the readers, be the ſtandard by which we are to eſtimate the rank of any ſpecies of literary compoſition, we will not heſitate to aſſign a very elevated ſtation to the department of hiſtory. In the claſs of hiſtorians, we find men of the moſt diſtinguiſhed eminence for their abilities, their virtues, and their ſituation in life. Statesmen and warriors have often detailed their own tranſactions, or thoſe of their country; while philoſophers and divines, ſtudious of the beſt intereſts of ſociety, have deemed hiſtorical compoſition no uſeleſs exerciſe of their talents.

THEIR labours have been amply rewarded by the avidity and gratitude with which their records have been peruſed. Nor is this the only effect which they have produced. Their writings have formed our minds in youth; we ſtudy them in our maturer years; and they are obſerved to be the *ſolace* and entertainment of old age.

IN this paper, we ſhall conſider the general principles of hiſtorical compoſition, and in our next, offer ſome remarks upon the moral uſes of hiſtory.

I DO not recollect ever to have ſeen a definition of hiſtory. I flatter myſelf that the following will convey a pretty good idea of the hiſtorical character. "A hiſtorian is one who obſerves the operations of the human mind, as diſcovered in the events of life and revolutions of ſociety, and records them for the benefit of others."

HOWEVER imperfect this deſcription may appear, I believe that it will be eaſy to deduce from it the principal properties of hiſtorical compoſition.

To begin with the choice of a ſubject. Dionyſius Halicarnaſſus was of opinion, that the ſubject of hiſtory ought always to be fortunate and ſplendid. But if hiſtory be a record of facts for the inſtruction of mankind, why ſhould we conceal the misfortunes of a people? From their diſaſters as well as from their victories, the leſſons of wiſdom may be gathered. We are no leſs anxious to avoid poſitive evil than to obtain real good. National calamities have been in general occaſioned either by vice or miſconduct. If we would therefore wiſh poſterity to profit by our experience, if we would wiſh to alleviate the ſufferings of men, and circumſcribe the reign of folly, let us erect, for the warning of others, beacons on thoſe rocks which have proved fatal to former adventurers.

IN order, therefore, that the record of the hiſtorian may be uſeful, the author muſt be poſſeſſed of an intimate knowledge of the human heart. The influence of political cauſes on public affairs is great. In a writer of this claſs, an acquaint-

ance

ance with these is absolutely necessary. Still, however, the study of human nature is important. The greatest revolutions in society have been accomplished by the agency of individuals. Empires have been erected and overturned, and the destiny of nations accelerated or retarded, by the efforts of single men. Of the four ancient empires, three, the Assyrian, Persian, and Macedonian, were founded by individuals, and the Roman owed its aggrandisement, no less to the virtues of its generals, than to the valour of its soldiers. In modern times, though the people possess, in the management of national concerns, an influence unequalled in former ages, there are not a wanting instances of the energy which public operations derive from the skill of an able leader. Curiosity is gratified by an account of the private character of great men, and it is necessary, that we should be informed of these particulars, since the temper of their mind has such an effect on the complexion of public events. Effects must be carefully traced to their causes. While the progress of affairs is accurately delineated, the spring, whatever it be, ought to be no less distinctly marked. For the most important use of history is, that by giving us an opportunity of observing the correspondence betwixt the means and the end on former occasions, we may adapt, with safety, our measures to our present circumstances. Hence we may easily conceive with what pernicious consequences the concealment, or mis-statement, of a single particular may be attended, and of what importance it is for a historian to be acquainted with private character.

To unfold this connection betwixt cause and effect, constitutes much of the difficulty of historical composition, and renders it peculiarly irksome to a man of genius. In the other walks of literature, the mind often depends on nothing but itself for resources. The orator may avail himself of every argument which imagination can suggest in favour of his cause. The poet may create a subject for himself, or adopt one but imperfectly known. Provided he exhibit a train of circumstances consistent with probability, his invention may bid defiance to restraint. But, in the historian, genius must combine its effects with industry. It is only by a tedious and painful investigation, that he can discover the extent and different bearings of his subject. He is not permitted to indulge his fancy, or supply by invention the deficiencies in the sources of his information. It may happen, that the greater part of the facts which he relates, may be previously known, and at any rate, the channel through which he received his knowledge is open to the public. Every departure, therefore, from the truth is liable to detection. But even supposing that he could conceal or mis-represent facts with security, still however, he would forfeit the title of a historian. For veracity, we must remember is the essence of history. His subject indeed, will give him frequent opportunities for the exercise of taste and genius. Still, however, these powers must be made to bear on one point. They may be frequently employed to illustrate truth, when known; but he will often have occasion for others to direct him in the search, when it is concealed.

But veracity, after all, is only a negative virtue in a historian. Other qualifications are necessary before he can lay claim to this honourable appellation. The annalist and chronologer both record facts. But neither obtains the name of historian. Their labours form the materials for regular history; but the historian,

hiſtorian, beſides poſſeſſing their knowledge of facts, muſt have the talent of rendering them uſeful.

Facts, in order to be uſeful, muſt be intereſting. Nor is it ſufficient for this purpoſe, that they be in themſelves important. Unleſs the circumſtances which intereſt be pointed out, the greateſt events may paſs before us diſregarded. In ſhort, if we reflect but a little on the fact, we will find that the intereſt we take in hiſtorical narratives depends leſs on the nature of the ſubject, than on the abilities of the writer.

To render a narrative intereſting and inſtructive, the writer muſt be poſſeſſed, in a high degree, of ſenſibility, imagination, and judgement.

By ſenſibility, we do not mean that depraved temper of mind that ſhrinks at every touch, and finds, in every incident that occurs, a ſubject for the ſocial feelings. The hiſtorian's ſenſibility muſt indeed be acute, but it is not neceſſary that it be feveriſh. It is a temper of mind alive to the moſt exquiſite beauties, and ſuſceptible of the fineſt impreſſions. If carried to exceſs, it ſuggeſts emotions which the ſober think unnatural, becauſe they never felt them. Its defect is, that calloufneſs which excludes impreſſions of which others are conſcious. That ſenſibility which becomes the inſtrument of genius, is equally removed from both extremes. Its effects are great and pleaſant.

When the emotions of the writer keep time to the impreſſions of his ſubject, the enjoyment of the reader is proportioned, to the abſolute juſtneſs of the author's feelings, and to the correſpondence between them and his own. As it is always expected, that the writer be equal to his ſubject, the diſguſt of the reader on being diſappointed, muſt be in proportion to the height of his own expectations, and the inſenſibility of his author.

A writer poſſeſſed of theſe delicate feelings will catch thoſe touching circumſtances, which, although they eſcape an ordinary eye, yet, when pointed out, take faſt hold of the heart; and thus his ſenſibility, by multiplying the grounds of deſcription, enlarges the range of our pleaſure, ſince the correctneſs of his feelings leads him to ſuch only as are juſt.

But in order to produce an animated deſcription, ſenſibility can only go half way. A ſpectator may ſtrongly feel the impreſſion of a ſcene, but however vivid his ſenſations may be, if poſſeſſed of nothing more, he never can communicate to a ſtranger the impreſſions which he felt. The moſt arduous part of the taſk of the deſcriptive writer is, to excite in his readers, proper conceptions of his ſubject. In ſome, the mind is too volatile to catch the perception, in others too dull, at the firſt preſentation, to receive the impreſſion: and in all, he will find it difficult to excite conceptions that equal, and abſolutely impoſſible to raiſe ſuch as ſurpaſs, the vivacity of his own. While he feels, his readers reflect; and that ſenſibility which to him was the *power*, becomes to them the object of perception. To give full effect, therefore, to his deſcriptions, he muſt call in the aſſiſtance of imagination. Senſibility is a ſtrong perception of things that are real: imagination is a lively apprehenſion of ſuch as are ideal. A writer poſſeſſed of a juſt knowledge of the laws of aſſociation in his own mind, is by that means enabled to command the approaches to the minds of all of a correct taſte. A conſciouſneſs of the ſtate of his own imagination gives him the power to addreſs, with ſucceſs, that of his readers.—A minute detail of particulars is tedious, diſguſting, and often

ten known to convey no definite idea of the ſubject, while a few circumſtances ſkilfully ſelected will ſuggeſt a perfect image. A writer of a well-regulated imagination ſeizes on thoſe objects which are calculated to make the deepeſt impreſſion, and, while he only ſketches a few points in the outline, allures the imagination of his reader to finiſh the portrait.

In this art of hiſtorical painting, Tacitus eminently excels. "He paints (to uſe the words of the late Dr Blair) with a glowing pencil, and poſſeſſes beyond all others, the talent of painting, not to the imagination merely, but to the heart."

To correct and regulate the exerciſe of feeling and imagination is the province of judgment. The power of judgment is cenſorious and not creative. It may lop off the luxuriances of genius, and guide its efforts; but it can neither inſpire its originally, nor ſupply its deficiencies afterwards. Feeling and imagination may tell the hiſtorian what is due to others; judgment will teach him what becomes himſelf.

These three powers in their due proportions, lay the foundation for every excellence in hiſtorical compoſition. They make beauty the vehicle of inſtruction, and ſtrip wiſdom of that forbidding cloiſtered garb in which ſhe is made not unfrequently to appear, and clothe her in the robes of lovelineſs.

An author poſſeſſed of theſe qualities will be deeply impreſſed with a ſenſe of the importance of his office; and manifeſt, on every occaſion, a becoming concern in the events before him. Theſe are often of the laſt moment, and he will never allow their moral to be paſſed over in ſilence. He will not indeed interrupt the train of his narration to become a formal inſtructor. He will convey his leſſons with the ſame delicacy which marks every ſubject that he touches, and his performance will ſhew, that there is in hiſtory a *curiosa felicitas* attainable, productive of an effect no leſs beautiful, than that which has been long felt and admired in poetry. By a dextrous management of his ſubject, he will make the facts themſelves inculcate wiſdom; or if ever he be obliged to deviate from this rule, his obſervations on the events before him will be neither trifling nor miſplaced.

With regard to the ſtile of hiſtory, little need be ſaid; the ſtile of a writer, poſſeſſed of the knowledge and powers which we have deſcribed, muſt neceſſarily be good.

Verbaque provisam rem non invita sequuntur, is a maxim which long obſervation has ſhewn to be founded on truth. An embarraſſed phraſeology argues either great ignorance of the ſubject, or indifference to its importance. Whoever feels its weight, and comprehends its extent, will for certain expreſs himſelf in appropriate language. His diction will be natural, and if not graceful, highly impreſſive. Of good ſtyle, there may be varieties. One quality may often be more prominent than another: But perſpicuity and energy uniformly mark it. It is ſimple, but not careleſs; equally removed from inflation on the one hand, and negligence on the other; careleſſneſs may eſcape the languid, and bombaſt may even pleaſe the injudicious, but the reader of a cultivated underſtanding cannot fail to be offended at both. A hiſtorian, in whom theſe principles predominate which we have delineated, will not merely avoid giving offence. He will command eſteem. Whilſt by the variety of his facts he informs the underſtanding, the purity and energy of his his ſtyle will ſecure the attention of his reader by gratifying his taſte.

Artificial ornaments he will carefully exclude. But his ſtile will not therefore be inelegant. If ſimplicity have any charms if energy can impreſs, or dignity enſure reſpect, his ſtyle will be the object of love, and the vehicle of pleaſure.

Even a combination of excellencies is indeed rare. It has, however, been exhibited. While ſucceſs ſhould encourage emulation, the frequent miſcarriages of former candidates for fame in this walk, ought to inſpire the young adventurer with caution.

Longridge. W. H.

To the Publiſher of the Scots Magazine.

SIR,

AMONG the many abuſes which at preſent are to be found in the Engliſh language, there ſeems to be none more flagrant than the miſapplication of the word *Philoſopher*. In thoſe days when the word was firſt uſed, it expreſſed all that was worthy and dignified in the human character. To be entitled to the illuſtrious appellation of Philoſopher was an honour attained by few, for few were to be found who poſſeſſed the qualities implied by this name. A life ſpent in the moſt ardent purſuit of wiſdom,—the moſt profound knowledge of all the ſciences then diſcovered,—morals the moſt pure, and doctrines the moſt ſublime;—theſe qualifications were to be poſſeſſed by a man of thoſe times, before, by the general voice of his cotemporaries, he could be diſtinguiſhed by the epithet of Philoſopher. No human title, then, can be conceived more venerable and more exalted than this, when taken in its true meaning; and conſequently it is one that can very rarely be uſed with propriety. Notwithſtanding all this however, this word is at preſent to be found in every author; and in every one's mouth, let the ſubject be ever ſo trivial. In future ages, when the preſent generation will only be known by its writings, men will look back with reverence, and will believe the whole world in our times to have been peopled with Philoſophers. But when the hiſtory of the preſent day, that eventful tiſſue of crimes and of follies, unparalleled in any future æra ſhall be read, how will they reconcile the ſad detail of folly and depravity with the oſtentatious philoſophy which pervades all our writings? will they not rather think, that in uſing the term, we have attempted a deceit as miſerable as that of Alexander the Great, who buried enormous ſuits of armour, to inſpire future ages with wonder at the gigantic ſize of men in his time? —

IT may indeed be ſaid, that in the preſent enlightened ſtate of ſociety, the more frequent uſe of this word is not improper, as any well educated man poſſeſſes more knowledge than the greateſt of the ancient Philoſophers. It muſt be remembered, however, that Pythagoras and Ariſtotle were born in equal ignorance with their fellows, but that the ſtrength of their minds, and their noble efforts, broke through the cloud that ſurrounded them, and enabled them to attain a degree of knowledge, which, compared with the ignorance of their cotemporaries, appeared ſcarce human.

man. It was this ſtrength of mind, this great ambition, that procured to them the revered title of Philoſophers; and ſhall we proſtitute a name, beſtowed as a reward for ſuch exertions, by applying it to thoſe who merely have acquired the knowledge which deſcended from their fathers?—the idea is prepoſterous. Thoſe who apply themſelves to the ſtudy of nature or of morals, and whoſe labours, from the diſcoveries they produce, are pregnant with good to mankind, may juſtly be termed Philoſophers. From the greater diffuſion, and from the conſequent greater deſire of knowledge, ſuch characters are now to be found more frequently than in former times. In the ſciences of Moral Philoſophy, Medicine, Chemiſtry, Mechanics, Aſtronomy, and many others, diſcoveries have been made of ſuch vaſt importance, that the world is well warranted in beſtowing on their authors the title of Philoſophers.

If the phraſe were to be limited to men ſuch as theſe, all would be well; but every dabbler in any of the ſciences now dubs himſelf a Philoſopher with the utmoſt confidence. In every coffee houſe, club-room, public walk, and even ale-houſe, we continually hear the phraſes—"philoſophical expreſſion,"—"philoſophical argument,"—"ſuch a one reaſons very philoſophically,"—"come now, neighbour, let us *argufy* the topic philoſophically," &c. &c. This *mania* is likely to ſeize even the loweſt mechanics, and there is every probability that e're long we ſhall have philoſophers to mend our ſhoes, or even to ſweep our chimneys. This appears the more probable, from what I myſelf have witneſſed. In a ſmall country town, not far from this city, a party of theſe philoſophers, conſiſting of blackſmiths, weavers, and tailors, eſtabliſhed a *Philoſophical Society*. They began their proceedings by debating about the *centrifugal motion*: finding that they made but little of this ſubject, they deſcended to perform philoſophical problems upon the globes, and ſtill finding *theſe* too hard, they betook themſelves, as a laſt reſource, to reading Euclid's Elements. The Society, however, did not long exiſt. The members found, by woeful experience, that philoſophy could not procure them bread, and began to think, that their old employments at the loom and anvil, which they had thought below the dignity of philoſophers, were more for their intereſt than roving about what they did not underſtand. It certainly would be of advantage to ſociety, if all the other *ſoi-diſant* philoſophers would follow the example of theſe poor mechanics, and leave the title to thoſe who, like the philoſophers of old, labour in the cauſe of ſcience for the inſtruction of mankind.

Having now endeavoured, Mr Editor, to defend an old and venerable word from proſtitution, I take my leave of you for the preſent, with the hope, that the appearance of this attempt, (if it ſhould be ſo fortunate,) in a work of ſuch reſpectability as the Scots Magazine, may give it a degree of weight, which otherwiſe it would not have poſſeſſed.—I am, Sir,

Your moſt reſpectful humble Servant,

Edinburgh Aug. 19. 1802. G. H.

To the Editor of the Scots Magazine.

SIR,

IN your Magazine for May, there is an Eſſay intended to prove "the *Neceſſity* of an eſtabliſhed Religion." On this ſubject, I cannot agree in opinion with your correſpondent. The point on which we differ is of great importance, and therefore, merits a careful diſpaſſionate diſcuſſion. Of this your correſpondent ſeems ſenſible, as he has ſtated his opinion, and urged his reaſonings with a proper degree of moderation, and has refrained from any acrimonious or illiberal inſinuations againſt the *motives* of thoſe, whoſe ſentiments differ from his own. I ſhall endeavour to follow his example.

THE whole of Lælius' reaſoning appears capable of being compriſed in the following words. "Government is inſtituted in ſociety for the purpoſe of providing for the happineſs and improvement of the ſpecies; religious principles are highly conducive to the happineſs of mankind; therefore it follows, not only as a matter of expediency, but of obligation, on the part of every well conſtituted ſtate, to provide and ſupport an eſtabliſhment to inſtruct its members in the principles of religion."

THE erroneouſneſs of your correſpondent's concluſion appears to me to ariſe from a want of ſufficient accuracy in his view of the nature and *proper province* of government. Government is doubtleſs inſtituted to promote the happineſs of man; but the way in which it ought to operate is by the prevention of evil. It ought to be a combination of the general force in a ſociety, to reſtrain its members from actions ſubverſive of the general welfare: Now, as the happineſs of a man conſiſts in this, that he be allowed to do that, to which *his own* feelings or judgment prompt him, as promiſing him the completeſt degree of pleaſure; and as the happineſs of man is the end of government, that ſyſtem of government will be the moſt perfect, which is ſo deviſed, as to allow the greateſt individual freedom of action, being the ſureſt means for promoting happineſs. If theſe principles be true, (and that they are, appears to my mind with abſolute certainty) it may be juſtly inferred, that it is the duty of a government *only to oppoſe all attempts on the part of any portion of that community over which it preſides, manifeſting a diſpoſition in that portion, to trample on the rights of another.*

IF further it can be ſhewn, that religious eſtabliſhments tend to obſtruct the improvement and diminiſh the happineſs of mankind, it follows, that it is no part of the duty of a government to provide and ſupport ſuch an inſtitution. I conceive, I ſhall be able to bring forward reaſons ſufficiently powerful to that effect; and if I can, your correſpondent's concluſion will ſtand confuted.

WHEN a government appoints a body of men, in the capacity of what is called a church eſtabliſhment, it always (expreſsly or in effect) preſcribes to them the promulgation of certain doctrines which it *decrees* to be truth, and reſtricts the concluſions of their enquiries to a conſiſtency with the preſcribed doctrines. This at leaſt is what has ever been conſidered the nature and eſſence of an eſtabliſhed church.

IT is admitted by Lælius, nay, it is inſiſted on as the *chief ground* of

of the expediency and neceſſity of an eſtabliſhment, that moral intelligence is the ſource of virtue. But religious eſtabliſhments (of the above deſcription) are, in various ways hoſtile to the improvement, and conſequently to the virtue, and conſequently to the happineſs of mankind. 1ſt, The influence of an eſtabliſhment upon the appointed teacher is pernicious, by debaſing his own mind, and rendering him hurtful to others. When a man is *hired* to teach a particular ſet of doctrines, he will *moſt frequently* teach them *becauſe he is paid;* and, therefore, he ſeldom can be the diſintereſted admirer, and indefatigable advocate of truth. Further, when a man can only ſay what is *preſcribed* to him, whether he himſelf believes it to be true or no,—when all his inveſtigations muſt terminate at a point defined by another as the *ultimatum* of his reſearch, his communications muſt of neceſſity be loaded in many inſtances, with errors, *which miſlead and render his auditors vicious and unhappy*. Such a man cannot deviate into the region where moral truth is only to be found,—unreſtrained ſpeculation. Beſides, it will be attended to, that there are in the world, a great many eſtabliſhed churches teaching religious principles directly oppoſite to each other; and that there are many doctrines in the moſt perfect creed, which not being of a nature capable of being aſcertained to be true or falſe, by the limited faculties of man, we muſt remain generally in a ſtate of doubt regarding them. From theſe facts I infer, *firſt*, That all the creeds of eſtabliſhed churches cannot be true; therefore, *ſecondly*, That thoſe men muſt either be groſsly ignorant and credulous who bind themſelves to teach *any one* creed *in whole;* or *thirdly*, That if they are able to diſcover the error, and to perceive the impoſſibility of the aſcertainment of the truth of certain dogmas, and yet uſe their utmoſt endeavours to diſſeminate thoſe errors and obſcurities, as truth, they are guilty of an act of diſhoneſty. The application of theſe inferences is very obvious: a credulous ignorant man, on the one hand, or a man deſtitute of principle on the other, (either of which a churchman *muſt too often be)* are in my opinion, very inadequate to the taſk of beneficially inſtructing mankind.—If the facts above ſtated be indiſputable, it is clear, that church eſtabliſhments are *hurtful* to the perſons appointed to teach, and inimical to the improvement of mankind.

2dly, Religious eſtabliſhments are directly hoſtile to the improvement of the individuals whom they profeſs to inſtruct. A creed is ſet up as the ſtandard of truth,—a conformity to it is demanded by its ſupporters, and non-conformity is ſure to bring diſcredit and abuſe, at leaſt, upon the diſſenter. A conſiderable obſtacle is, therefore, thrown in the way of free diſcuſſion, and unlimited communication of opinion, which are the moſt ample ſtores whence we derive uſeful knowledge. Hypocriſy alſo, under an eſtabliſhment, muſt be a *general* vice, and whenever a man puts away from him that ſincerity, that intrepid, independent ſpirit, which *forces* him to ſpeak what he believes to be truth, he diveſts himſelf of his brighteſt attribute,—he ceaſes to be virtuous, and therefore, he cannot be happy.

I HAVE confined my obſervations to the *mere patronage* of particular doctrines by government, and conſidered it in the moſt favourable point of view, in which its operation can be taken. But if we take into the account, the ordinary adjuncts of religious eſtabliſhments, viz. penal ſtatutes, diſqualifications, and

the other baneful compulſatory methods of creating conformity of religion: If further we reflect, that religion is the ſilent *individual* communion between the heart of man and his Creator (if it is not that it is nothing) and that though the free exerciſe of external religious worſhip may be prevented by power, the exiſtence of the right to that free exerciſe, is an eternal and unextinguiſhable prerogative of our nature:—If, I ſay, we reflect on theſe truths, no heſitation, I apprehend, can exiſt with regard to the concluſion, that religious eſtabliſhments are not only unneceſſary and uſeleſs, but that they are extremely pernicious, and their influence in direct hoſtility to the happineſs of man.—Lælius admits, that "the rights of private judgment have been invaded, unity of ſentiment ſacrificed to polemical ſubtlety, and difference of opinion been followed with political diſfranchiſement;" but he avers, that "theſe are *violations of the legitimate ends of an eſtabliſhment*."—Unleſs, however, he can ſhew, not only, that the evils which he admits to exiſt, are *not* the inſeparable concomitants, but merely *violations* of the ends of an eſtabliſhment,—but alſo, that the ſuperintendance of opinion is not hurtful to the cauſe of truth,—he will not, I ſuſpect, be warranted in concluding as he has done. I perfectly agree with Lælius, that no reaſoning founded on the *abuſes* of religious eſtabliſhments, is of any weight; but if they are *from their very nature*, and not by abuſe "hoſtile to liberal inveſtigation," &c. I do certainly think, and maintain, that they are by no means "*neceſſary*." I truſt, I have already ſhewn, that religious eſtabliſhments *muſt be* unfriendly to liberal diſcuſſion; and it is a fact, the truth of which every page of hiſtory, and every day's experience, amply teſtify, that none have ever yet exiſted, or do exiſt, which have not been, and are "hoſtile to liberal inveſtigation," and ſometimes "the engines of governments for tyrannical purpoſes:" and if ſo, they cannot *as ſuch* be conducive to happineſs. And if they are not *as eſtabliſhments*, and *independent altogether* of the nature of the doctrines propagated by the appointed teachers, conducive to happineſs, then all argument between Lælius and me, is at an end.

It is my decided opinion, that virtue and happineſs depend entirely upon rectitude of principle, whether religious or moral; but I do not think that rectitude of principle is the creature of religious eſtabliſhments. When I turn my eyes towards the United States of America, I there ſee no religious eſtabliſhment, yet I there ſee religion flouriſhing in its moſt genuine ſplendour:—I there ſee more general information, and a greater degree of happineſs, than is enjoyed in *any other* nation *having* an eſtabliſhment. No *Chriſtian* ſurely, can, for a moment imagine, that a religion, which recommended itſelf to mankind in former times, and advanced to its preſent pitch of eminence, in *oppoſition* to the force of governments and tyrants, has not ſomething in it, which renders it independent for its exiſtence or effect, on the petty ſupport which men can give it.

Lælius ſays, "the rulers of France, once ſo hoſtile to theſe eſtabliſhments, ſeem now fully ſenſible of the truth of this concluſion," viz. "that an eſtabliſhed ſyſtem of inſtruction is eſſential to enforce upon the minds of the people, that moral awe, temperance, and love of juſtice, neceſſary to the *beneficial* exerciſe of authority."—Of this, I am by no means convinced. I believe they are very ſenſible of the great advantage of having an eſtabliſhed clergy, attached by the ties

of

of intereſt to their government. Their veneration for religious principles, we may nevertheleſs ſuſpect, is not very profound. The eſtabliſhment of Chriſtianity in France, by a perſon who formerly ſcrupled not to profeſs himſelf a Mohammedan to *ſerve a purpoſe*, renders it not improbable, that the ſame motives weighed with him in both caſes: And the re-eſtabliſhment of the ſlave-trave,—that trade which adorns with unſpeakable luſtre the European character! evinces in the cleareſt manner, that the rulers in France have no *deſire* to promote the happineſs of *mankind*. How then is it poſſible to preſume, that they will adopt or purſue any plan for the attainment of that end? But it does not ſignify, whether they are or are not convinced, that an eſtabliſhed religion is promotive of happineſs: They may be miſtaken as well as others.

I HAVE thus given my opinion, and ſtated the grounds upon which it is formed; and, if that opinion is wrong, I will be glad to change it, whenever I ſee ſufficient reaſon for doing ſo.

THIS leter is written in a ſtile of the moſt perfect freedom, and I flatter myſelf not only with the "*air*," but the *reality* of "liberal and expanſive views."—If my reaſonings are erroneous, and my concluſions dangerous, there is the greateſt reaſon for your affording an opportunity to thoſe who favour eſtabliſhed churches, of detecting the one, and expoſing the other. I am therefore confident, the friends of eſtabliſhments will be obliged to you for the publication of any thing which will enable them to fix their principles on the firmeſt baſis—the conviction of the underſtanding.

Edinburgh, July 21. 1802. } A DISSENTER.

STRICTURES ON MR LAING'S DISSERTATION ON THE POEMS OF OSSIAN.

(Continued from p. 652.)

II. *Detections from the middle ages.*

MR LAING (p. 384) now hunts through the middle ages for detection, and comes to the Norwegians and Danes; "To whom," ſays he, "the *traditionary poems* of the Highlands *refer*." Shaw, Hill, and the Biſhop of Clonmore, could find no trace of Swaran in the Highlands, but of Magnus Bareſoot, who is repreſented in ſome rude ballads, as encountering Fingal; and Swaran, in the firſt fragments of Fingal, was called *Garve*, "a *literal tranſlation* of Magnus into Erſe."

IN the 9th century, the Norwegians firſt began their hiſtorical incurſions; and among their chiefs, we have Harald the *ſevere*, literally in Gaelic, *Garbh* or *Garve*, a nickname much more applicable than to Magnus; alſo Sverrerus in the 12th century, not far from Swaran. We may gueſs how Macpherſon firſt called Swaran *Garbh*, ſeeing his name in Smith's *Dan na Du Thuin*, is *Gara Mac Stairin*, or *Gara* the ſon of Stairin: but I confeſs myſelf at a loſs for the name of Swaran; and yet Smith uſes the ſame word, though in oppoſition to a common proverb at this day uſed, to denote a man of uncommon ſtrength, "*A Gara Mac Stairin.*" Macpherſon may have ſubſtituted Swaran for the ſake of the ſound; as, had he meant

meant to fabricate, he never would have chosen a name so near *Sverrerus*. Anachronisms will naturally creep into oral poetry; and new heroes be substituted for old, as well as modern words for obsolete ones;* nor is it improbable, that Macpherson may have altered, or embellished. We, however, have Smith's Gaelic originals, the authenticity of which, none has yet ventured to deny. These are attested by several gentlemen, who have heard them repeated, and they are acknowledged to be authentic by Mr Walker, among other Irish gentlemen; we can therefore, have little hesitation to believe Mr Macpherson's translations, seeing both breathe the same spirit, and language of antiquity. Besides, if traditionary poems have been preserved, as Mr Laing seems to think, from the 12th century, there is somewhat less difficulty in believing them preserved from the third.

His next detection, or rather his *averment* (p. 385) is, that Cathula or Cat huil, son of Sarno, is no other than Ketil the Norwegian, son of Biarno. No man that has read Macpherson's introduction, will ever think, that a man of his abilities and understanding, had he meant to deceive, would have used names so similar to those above-mentioned. Besides, Dr Smith, a man of known integrity, mentions also Cathula or Cathuil, and gives us an original poem of that name. It therefore appears, that both must have translated from Gaelic originals; and although, as I have already said, new heroes may, in oral poems, be sometimes introduced for old ones, yet this is by no means proved to be the case here; nor has Laing ventured to assimilate the history of *Cathula* to his *Ketil*.

But what shall we say to Carrickthura? (p. 386) Mr Macpherson it seems, from sheer want of genius, was put to the necessity of borrowing *Carri k* from Orkney, and *Thura* from Caithness, to fabricate his Carrick-thura!—I need only say, that the original Gaelic poems of Dr Smith have also Carrick-thura; and the presumption is, that this strange sort of a loan is a dream of Laings.

As to the circle of Loda, (p. 387.) or Lodda as Dr Smith has it, in *Dan an Deirg*, the presumption is, that being found in one original poem, it may also be in another; but whether a place in Orkney bears that name to this day, I know not—I confess, that if Mr Macpherson has no other authority for saying so, than the one quoted from Mallet, he has been egregiously mistaken. Upon the whole, it has often astonished me, that Ossian should speak so much of an early intercourse with Scandinavia against all our histories; but, on reflection, this very circumstance is a proof, that Macpherson translated from originals, for had the poems been of his invention, he would have studied to have made them plausible, and to agree better with the train of our history.

III. *Tradition.*

(P. 387.) At first sight, this seems to afford the greatest difficulty. "It is indeed strange," (says Hume in a letter to Gibbon) "that any man of sense could have imagined it possible, that above 20,000 verses, along with numberless historical facts, could have been preserved by oral tradition, during 50 generations, by *the rudest* of all civilized nations, the most necessitous, the most turbulunt, the most unsettled." All this strikes with considerable

* Shaw in his analysis p. 131, says, "Every reciting bard pronounced some words differently, and sometimes substituted one for another."

ſi'erable force, but I believe a little reflection will tend to make the appearance leſs obdurate.

Every body knows what antiquity has ſaid about the Druids and Bards. Cæſar (Lib. 6.) ſays of the Gallic Druids, whoſe ſchool was in Britain, that they learned to repeat their verſes from memory, being ſtrictly forbid writing them down, both to prevent their reaching the vulgar, and to exerciſe the memory. The Bards and Euhages were in the ſame claſs with the Druids. It was the peculiar buſineſs of the Bards to ſing the actions of heroes, and accompany their ſongs with the harp, as Marcellinus tells us.* Writing was very uncommon in the early periods of Celtic and German hiſtory; and their books were only to be found in the tongues of the Bards. The tales of other times could not be known, or handed down without them, a circumſtance that fell naturally to induce their continuance among nations ignorant of letters. In proportion as civilization, writing, and the ſtudy of Greek and Roman literature advanced, the ſong and fame of the Bards decreaſed. Accordingly, we find they continued longer among the rude nations of Scandinavia, than in Gaul and Germany; and, as might be expected, it was only among *the rudeſt of all civilized nations, as Hume has it*, the Highlands of Scotland, that the fame and ſong of the Bards continued till laſt century. It was only the ruder ages of Greece, that produced the *Aoidoi* or Rhapſodiſts, the firſt requiſite of whoſe profeſſion, was to learn and repeat many ſoothing tales, and their daily object, as Homer tells us, to delight the gods and men.† In thoſe days, when few could write or read, there was no way of knowing the feats of former years, but from the ſong of the Bards; and, in proportion as letters and civilization increaſed, they became leſs ſought after; and inſtead of ſending for a Bard to beguile a tedious night, or to divert the anguiſh of grief, one could either read, or cauſe to be read, the ſoothing tale from a MS. The early poetry of Greece was rehearſed at the public games, as well as in private; and there can be little doubt, that had Greece continued ignorant of letters and of writing, and had been ſtill unconquered, Bards would have ariſen from time to time, and handed down the works of the *Aoidoi*, though perhaps a little altered, to the preſent day.

The Highlands of Scotland has ever been unconquered; and of courſe the inhabitants had no ſpur to rouſe them from their early habits. They have for ages continued in the ſame ſtate of poverty and want of letters. The introduction of Chriſtianity had little effect to alter their manners, put an end to Druidical ceremonies, or deſtroy their love for the Bards. Sequeſtred in the lonely glens, the Highlander had no other way of beguiling the long and dreary winter evening, but in liſtening to the ſong of the Bard. It is only of late, that ſchools have become common, and the bulk of the inhabitants taught to read and write. For money, they can now have recourſe to books, but formerly, they would have been entirely without reſource in the dreary ſeaſon of winter, had they not continued the ancient practice of meeting at night, to liſten to the tales of other times from the ſtrolling bard. In ſhort, no nation but the rudeſt and moſt neceſſitous could poſſibly have preſerved by oral tradition, ſo many thouſand verſes to the preſent times. They cannot however, be expected to be handed down entirely

* Vide Smith's Hiſtory of Druids, and Dr Macpherſon's Diſſertation on the Bards, and quotations

† Vide Gillies's excellent Hiſtory of Greece, Vol. I. cap. 6. and the quotations.

tirely free of mutilations or interpolations.

Mutability of Language.

THE poems, he ſays (p. 388.) could not be preſerved by oral tradition in an obſolete diction, and that the mutability of language is counteracted only by letters and the art of printing.—True; ſome of our oral proverbs, Blind Harry, Barbour, Winton, and poems of the Bannatyne collection are not eaſily underſtood by many people acquainted with letters; yet theſe very proverbs and poems are much better underſtood by ignorant country people, and the lower claſs, with whom alone, the old language is beſt preſerved. The uſe of letters and printing, inſtead of counteracting the mutability of our language, has filled our dictionaries with new words from other nations, of which the vulgar are ignorant, although they can explain Blind Harry, and Winton, better than thoſe acquainted with letters. The Gaelic has been almoſt ſolely confined to the vulgar for many centuries paſt, and hence, their change of language is the leaſt. Some of our old ballads, as well as tunes, ſtill remain, though few; many more would have remained had not the uſe of letters and printing furniſhed us daily with new ones, as well as new words, whereby the old became neglected.

IF the Iriſh, as Laing ſays, cannot now read a MS. a few centuries old, the Iriſh written ballads he alludes to, and the Iriſh Fians muſt be modern indeed. But what does he ſay to the poem in Walker's memoirs of Iriſh bards (p. 3.) written by Amergin, on the ſtorm that aroſe on the ſecond landing of the Mileſians, long, long, before Oſſian's days, beginning with *Inseach muir mollach tir*, &c. It ſeems it is ſtill read, and deſcribes the fiſh to be ſo aſtoniſhed at the ſtorm, that they left their element for dry land!

As to what he ſays of our hiſtorians being ſilent about the ſix kings of Morven. This need occaſion no wonder, ſeeing, as Tacitus and the ancients tell us, that Caledonia, in early times, was divided into ſmall ſtates or clanſhips, with a variety of Reguli. Theſe, however, might all join and elect a leader or king againſt a foreign enemy at a time; but I no more believe the bulk of our early monarchs, than I believe that Ireland was peopled before the flood. And I think it muſt occur to every perſon, that, had Macpherſon fabricated the poems of Oſſian, he would have paid ſome attention, to have his heroes correſpond ſomewhat better with the early Kings of our hiſtorians; and his differing ſo widely from them, is a farther proof, that he tranſlated ſolely from originals.

Attestations.

"No ſooner (ſays Laing, p. 389.) were the tranſlations publiſhed, than the *traditionary exiſtence diſappeared.*" Why he makes this falſe averment, I know not. A long liſt of reſpectable gentlemen and clergymen atteſt the authenticity of the tranſlation, in the appendix to Dr Blair's diſſertation.—Nay, 20 years after Mr Macpherſon's tranſlations were publiſhed, Dr Smith diſcovered and gave us from oral tradition, ſeveral additional poems of Oſſian, and (p. 300) he gives us the original Gaelic of that part of Macpherſon's tranſlation of Temora, treating of the grief of Bran for the death of Oſcar: and in his Sean Dana, we have ſeveral other originals of Macpherſon's tranſlations, ſo that the diſappearance of their traditionary exiſtence is an abſolute falſehood.

HE next would fain perſuade us, that the numerous atteſtations of

thoſe

thoſe who have *heard*, or remembered to have *known* the originals, cannot be believed, becauſe, they poſſeſſed *none* of them in writing, could *repeat* none of them from memory, nor *furniſhed* Macpherſon with a ſingle fragment. * Which is ſaying in other words, that no witneſs can be admitted in a court of law, in evidence of a deed's having been read over before ſigning, unleſs he poſſeſſed a copy of it in writing, could repeat it from memory, or had furniſhed one of the parties with a fragment of it. He then (p. 390) names five or ſix gentlemen, who had ſearched the Highlands, in vain, for the originals of Oſſian; but he does not ſay that they ever applied to any of the perſons pointed out in Dr Blair's appendix, or Dr Smith's diſſertation. Had he done ſo, and theſe perſons denied any knowledge of them, he might then have had ſomething to ſay; but, from the circumſtance of thoſe gentlemen not being able to diſcover any originals, to contend that none ſuch could have exiſted, is abſurd; and Mr Laing might as well argue, that as a few gentlemen of his acquaintance had drawn blanks in laſt lottery, there was truly no prize at all gained in that lottery.

The aſſertion (p. 390) that there never was a Druid in Scotland, is the idle whim of a Pinkerton, from whom Mr Laing draws all his knowledge of antiquity. The very Celtic name ſtill exiſting in the Highlands, correſponds with that given by Cæſar; and the Gaelic and Welſh proverbs, in which Druids are mentioned or alluded to, are common at this day. † Mr Pinkerton (Vol. 1. p. 17.) ſays, that "Druidiſm, as we know from Cæſar, was a *late invention* in the *ſouth* of Britain, and was *totally* aboliſhed by Tiberius. It was palpably Phenician, and was taught by them to the inhabitants of Cornwall, where they traded for tin; nor is there a ſingle authority in all antiquity for its ever extending during the century or ſo that it exiſted, beyond the iſland Mona or Angleſey, and *in the Garonne* or ſouthern bound of Celtica in Gaul. They, therefore, who ſpeak of Druidiſm in Germany, *Caledonia*, or *Ireland*, are mere viſionaries." This Quixotical paragraph led Mr Laing, who it ſeems cannot dip into antiquity for himſelf, to ſay of Macpherſon and his Druidiſm, (P. 391.) "The man who can thus *create* an hiſtorical fact, requires nothing but genius to fabricate an Epic poem." Let us therefore examine Pinkerton's account, or rather falſe and abſurd averment. He ſays, Druidiſm was a late invention in the *ſouth* of Britain: Now, all that Cæſar ſays, is, (Lib. 6. cap. xii.) "That the Druidic diſcipline was thought to have been invented in Britain, and brought from thence to Gaul; and that thoſe who wiſhed to ſtudy it diligently, went to Britain for that purpoſe," with

* 'Tis ſingular that Mr Laing ſhould have forgot his own quotation, in note, page 392, where Niel M'Murrich declares, in preſence of Angus M'Niel, "that he himſelf *gave to Mr Macpherſon a manuſcript containing ſome of the poems which are now tranſlated and publiſhed.*"

† Vide Toland and Smith's Hiſtory of Druids, Dr M'Pherſon's Diſſertations, and M'Intoſh's Gaelic Proverbs. A paſſage in Bede, Lib. ii. cap. 13. can only be underſtood from the Gaelic language. He mentions *Coifi, primus pontificum*, which we learn, from the Gaelic proverbs, ſignifies the arch druid; thus, the proverb, p. 20, is "*Cho teomadh re Coibhi Druidh.*" As dextrous as the Archdruid; and p. 34. "The ſtone clings not faſter to the ground than Coifie's help to the needy." &c.

whom Pliny agrees. Pinkerton had therefore no authority for confining it to the ſouth of Britain, and no other reaſon, than to aid his other falſehood of the Phenicians teaching it to the Corniſh. How he came to confine Druidiſm to the ſouthern bound of Celtica, or to drown it *in the river Garonne*, I know not. Cæſar ſays no ſuch thing, but uſes the words *in omni Gallia*, and tells us the Druids aſſembled once a year *in finibus Carnutum*, or between Orleans and Chartres, the centre of Gaul, in a place conſecrated for the purpoſe: And Strabo (Lib 4.) after mentioning that Gaul was divided into three parts, as Cæſar had done, ſays, as my Latin tranſlation has it, "Apud *omnes tres paſſim nationes* eximio in honore ſunt Bardi Vates Druidæ." Druidiſm muſt have exiſted not for one, but for many centuries, ſeeing it was not only in Britain, but had ſpread over *all* Gaul in Cæſar's time. As to its aboliſhment by Tiberius, his decree could neither reach Caledonia nor Ireland, ſo Mr Pinkerton's obſervation is nothing to the purpoſe. Druidiſm was found in Angleſey in Nero's time, then firſt invaded by Paulinus; nor was it extinct in the time of Aurelian and Diocleſian; nay Marcellinus and even Auſonius ſpeak of the Druids. After referring the reader to the Scotch authors above quoted, for farther information, I ſhall only add, that the 2d of May is ſtill called Beltien or Beltin, from the Druidical practice of kindling fires to Bel, Belinus, or the Sun. *Ure*, in his hiſtory of Ruglen, mentions theſe Beilfires or Beannefires, as common in Clydeſdale; and quotes from the records of the preſbytery of Glaſgow, anno 1586, that the preſbytery ordered the miniſters within their bounds, "To try who made Beannefires laſt mid-ſummer's even." Notwithſtanding of which, he ſays, the practice partly continued down to his own time.

(*To be Continued.*)

ANSWER to the QUESTION in COSMOGRAPHY—Page 481.

To the Editor of the Scots Magazine.

SIR,

IN your Magazine for June, I obſerve a queſtion by Scotus, requiring the difference of time between the moment of the Sun's riſing at Jeruſalem in Paleſtine, and at Edinburgh in Scotland, from the latitudes and longitudes of both the places being given.

I preſume that you allot a part of your Magazine to exerciſes of this kind, with a view to the amuſement of ſome of your readers, and the inſtruction of others; and, that, in the ſelection of matter, you chuſe the more ordinary, and more generally known ſubjects, that is, ſuch as are within the comprehenſion of the bulk of your readers, rather than thoſe queſtions, that can only be ſolved by your profound calculators, that *puzzle*, but cannot inſtruct; and perplex, but do not amuſe. It is alſo my humble opinion, and, I well know, that of many of your

readers,

readers, that practical exercises of the first kind in a periodical publication, contribute very considerably to the advancement of science; the ardour of the student is stimulated, and the reader, for instruction or for amusement, is gratified with the discussion of subjects, the nature and tendency of which are pretty generally understood. But, when the abstract and more intricate parts of science are brought in, the object is then looked at by a very great majority of your readers, with indifference, nay, often with contempt; or viewed from a distance with depressed hope, or languid disappointment.

Without troubling you with all the minutiæ of calculation, the following is, I think, the outline of the solution, such as will be easily followed, and readily understood. Therefore,

For the better illustration of the subject, let a figure, according to the data, be projected with tolerable accuracy, and not upon too small a scale, first, for the latitude of Jerusalem, and next, for that of Edinburgh—And, from it, the answers may also be found pretty near the truth, with instruments only.

1. By this projection, a right angled spherical triangle is formed, in which are given one of the sides (the sun's greatest declination) and one of the angles, (the co-latitude say, of Jerusalem;) To find the other side, the equation is, Tang. Lat.×Tang. declination = R.×Sine of the side sought; or, Tang. lat.× Tang. declination, and divided by R. gives the side sought. This being found, is an arch of the equator, which, when reduced to time, is equal to $1^h\ 2'\ 48''$, the time of sun-rising at Jerusalem before 6 o'clock at the summer solstice, and after 6 o'clock at the winter solstice, according to our division of time; or $4^h\ 57'\ 12''$ morning at the former, and $7^h\ 2'\ 48''$ morning at the latter.

2. The longitudes, as opposite, being added, and reduced to time, are equal to $2^h\ 34'\ 21''$, the time that Jerusalem is east from Edinburgh, which, taken from $4^h\ 57'\ 12''$ the time of sun-rising at Jerusalem at the summer solstice, as above, leaves $2^h\ 22'\ 51''$ for the time in the morning at Edinburgh, when the sun rises at Jerusalem.

3. By the solution of another right angled spherical triangle for the latitude of Edinburgh, as in step 1st, an arch of the equator is found, which reduced to time, gives $2^h\ 40'\ 9''$ the time of sun-rising at Edinburgh before six o'clock at the summer solstice, and after six o'clock at the winter solstice, or $3^h\ 19'\ 51''$ morning at the former, and $8^h\ 40'\ 9''$ at the latter. Therefore,

4. Time at Edinburgh, when sun rises at Edinburgh, as above, is - - - -	3^h	$19'$ $51''$
Time at Edinburgh, when sun rises at Jerusalem, as in step 2d - - - -	2	22 51
Sun rises at Jerusalem at summer solstice, sooner than at Edinburgh by the difference of -	0	57 0
5. Sun rises at Edinburgh at the winter solstice, as in step 3d, at - - -	8	40 9
and at Jerusalem at ditto, by step 1st -	7	2 48
Difference is sooner at Jerusalem -	1	37 21

To which add the time corresponding to the difference of longitude, being, as in ſtep 2d - -	$2^h\ 34'\ 21''$
Sum is, the time that the ſun riſes at Jeruſalem at the winter ſolſtice, ſooner than at Edinburgh -	4 11 42

If $4^h\ 11'\ 42''$ be taken from $8^h\ 40'\ 9''$, the difference is $4^h\ 28'\ 27''$ the time in the morning at Edinburgh when the ſun riſes at Jeruſalem at the ſhorteſt day.

6. The time corresponding to the difference of longitude, being, as above, $2^h\ 34'\ 21''$ is the time that the ſun riſes at Jeruſalem ſooner than at Edinburgh at the equinox, or when it is $3^h\ 25'\ 39''$ o'clock in the morning at Edinburgh.

N. B. The times of ſun-ſetting may now be readily found at the two places, at the above mentioned periods, and their differences computed accordingly.

By a ſimilar inveſtigation, the problem may be extended to any other two places, and any time of the year.—I am

Your obed. humble Servant,

Don Sid., *Aug.* 7. 1802. RURICOLA.*

* *The future correſpondence of this Gentleman is reſpectfully requeſted.*

LIFE OF FRANCOIS DE SALIGNAC DE LA MOTTE FENELON,

ARCHBISHOP AND DUKE OF CAMBRAY.

Concluded from p. 556.

WE now proceed to follow this venerable man through the reſt of his journey through life. And delightful, indeed, is the ſcene preſented to view. We are preſented with the good man living in his dioceſe, the friend of humanity, and the patron of virtue. At a diſtance from the chicane of courts, and the ſtorms of faction, he made the pang of ſorrow his own, and the only limits of his munificence were the wants of indigence. Maintaining that dignity upon which the reſpectability, and therefore uſefulneſs of his character depended, he exhibited among the peaſantry of his dioceſe, the moſt winning condeſcenſion, and engaging humility. Soothing their cares, conſoling their ſorrows, relieving their wants, he acquired their eſteem, and ſecured their affection. "He uſed to walk frequently alone, and on foot," ſays D'Alembert, "in his dioceſan viſits in the environs of Cambray: He entered the houſes of the peaſants, ſeated himſelf near them, ſolaced and comforted them. Old men who are yet alive, and have had the happineſs to ſee him, ſtill ſpeak of him with the moſt tender veneration. *There!* ſay they, *there! is the wooden chair on which our good archbiſhop uſed to ſeat himſelf among us!—we ſhall ſee him no more!—And they burſt into tears.*"

"I HAD profited little by my books," ſaid a great literary character, on ſeeing his library in flames, "had I not learned to loſe them." The ſaying is deſervedly admired; but Fenelon, on a ſimilar occaſion, ſaid, "I am much better pleaſed that

that my books ſhould be burnt, than the cottage of a poor family."

In the war 1701 he kindly received the Duke of Marlborough and Prince Eugene; and, in return, enjoyed that veneration and eſteem, which he ſo juſtly deſerved. The French courtiers who ſerved in the army of Flanders avoided ſeeing him. The baſeſt paid court to their ſuperiors, by pouring contempt upon his character; whilſt it was the higheſt effort of virtue not to blame him. The Duke of Burgundy, his pupil was perhaps the only inhabitant of Verſailles, in whoſe memory he was cheriſhed. That virtue and affection which Fenelon had inſpired ſtill tended towards their ſource.

During the campaign in 1708, in which this prince commanded, he implored the king, his grandfather, to permit him to viſit the perſon to whom, of all men, he conſidered himſelf the moſt indebted, and to whom he had the warmeſt attachment. Louis refuſed. What rendered this barbarity ſtill more pungent was, that there were few opportunities of epiſtolary correſpondence. In the firſt letter which this amiable youth had an opportunity of ſending his maſter, he writes as follows: "I have ſuffered many afflictions ſince our ſeparation; but one of the greateſt has been that of not being able to give you any proof of my affection for you, all this while*. I have had a ſecret indignation at all the uſage you have met with; but we muſt ſubmit to the divine will, and believe that all has come to paſs for our good." This excellent prince died in 1712, when Fenelon ſuffered the laſt pang that terreſtrial revolution could inflict. In tears he vented the feelings of nature; and reſigned himſelf to the will of heaven. On the death of the Duke of Burgundy, many of Fenelon's letters were found in his cabinet. In theſe appeared the preceptor and the friend. To give a ſpecimen of the ſtyle and manner of them, I ſhall extract a few ſentences from the only one of them which is extant†. "Let it be ſeen," ſays he, "that you have thoughts and ſentiments becoming a prince. You muſt make yourſelf beloved by the good, feared by the bad, and eſteemed by all. There is nothing weak, melancholy, or conſtrained, in true piety. It enlarges the heart. It is ſimple and lovely. It becomes all things to all men, that it may gain all. The kingdom of God does not conſiſt in a ſcrupulous obſervation of punctilios. It conſiſts in the exerciſe of the virtues proper to each man's ſtate and vocation. Be the heir of the virtues of St Louis, before you inherit his crown. Remember that his blood flows in your veins, and that the ſame ſpirit of faith, by which he was ſanctified, ought to be the life of your heart."

The letter from which theſe extracts are made, is the only one of Fenelon's in this correſpondence, I obſerved, which now remains. The reſt, as we are informed by Ramſay, Louis did himſelf the infernal pleaſure of burning with his own hand! For the one which ſtill remains, we are indebted to Madame de Maintenon, who ſent it encloſed with an account of the fate of the reſt, to the Duke of Beauvilliers.

The ſeverity of the winter of 1709 completed the deſolation of Fenelon's native country, which had been ravaged by war during the eight years preceding. This was a field for the diſplay of his virtues. "I love my family", this was his maxim,

* Four years: The letter is dated Verſailles, Dec. 24. 1701. Ramſay's Life of Fenelon, p. 320.

† Ram. Life of Fen. p. 324. and 327.

maxim, and theſe his words, "better than myſelf: I love my country better than my family: but I love mankind better than my country." Theſe are pretty generally the ſentiments of modern philoſophers; but they were the baſis of Fenelon's conduct. There was at this time, in his granaries, corn to the amount of an hundred thouſand francs. Refuſing any compenſation, he diſtributed the whole to the ſoldiers. "The king" ſaid he, "owes me nothing; and in the misfortunes with which the people are oppreſſed, I ought, as a Frenchman and a biſhop, to reſtore to the ſtate what I have received from it." It was thus that Fenelon revenged his diſgrace.

His munificence, however, was not confined to his countrymen. Engliſhmen likewiſe ſhared of his bounty; and, to their honour be it recorded, they were not ungrateful. In return for that philanthropy, which the circumſtance of being an enemy could not extinguiſh, a ſafe conduct was granted to the good archbiſhop, whenever the voice of humanity pronounced it expedient, and it was then only that it was valued. Of the uſe which he made of it we ſhall have a better idea, by attending to a particular inſtance.

It is but juſt to ſay, that on this occaſion, the wretched, without diſtinction, found in Fenelon a father, and in his palace a home. He became literally "the ſervant of all." At the board which he ſpread for all, he himſelf ſerved. He one day obſerved a peaſant dejected and melancholy, whoſe grief did not permit him, though hungry, to repair decaying nature. "Why" ſaid Fenelon, "do you not eat?" "Ah! Sir," replied the peaſant, "I had a cow, the ſupport of my family, which, when flying from my cottage, I had not time to take along with me! By this time ſhe is in the hands of the enemy, and I ſhall never find her equal more!" Under the protection of his ſafe conduct, the venerable archbiſhop immediately ſet off, accompanied with a ſingle domeſtic, found the cow, and reſtored her to the peaſant. "Unhappy thoſe", ſays D'Alembert, by whom this is related, "to whom this affecting anecdote ſeems unworthy of being told before this reſpectable aſſembly!" He means the French Academy, before whom the Eloge was delivered.

In 1710 was introduced to Fenelon, Andrew Michael Ramſay, a Scotſman, commonly known by the name of the Chevalier Ramſay, to whom I have been chiefly indebted in drawing up theſe memoirs. The elegant author of the Travels of Cyrus, born in a country where liberty of conſcience is not reſtrained by the laws of the land, and where, of conſequence, the human mind diſcovers itſelf freely in all its forms, had not the happineſs to turn to advantage this beſt of privileges. In Scotland, where the earlier part of his life was paſſed, he embraced, in ſucceſſion, the tenets of almoſt every ſect of proteſtants, and then turned from all. He became a deiſt. "I could not, however," ſays he, "ſhake off my reſpect for the Chriſtian religion, the morality of which is ſo ſublime*." Such was the ſtate of his mind when introduced to the Archbiſhop of Cambray, "who," he ſays, "received him with that fatherly affection which immediately gains the heart." For the ſpace of ſix months religion was the ſubject of minute inveſtigation, and careful diſcuſſion. It is no ſmall honour to Fenelon's talents for communication, as well as his engaging manners and indefatigable patience, to add, that he ſucceeded in perſuading Ramſay to embrace the

* Life of Fen. p. 191.

Chriſtian religion. From this period till Fenelon's death, he lived with him in the cloſeſt friendſhip; and in his "life of Fenelon" has left on record a teſtimony of gratitude to him who was the inſtrument of effecting what he terms "the happieſt occurrence in his life."

The Archbiſhop had now ſurvived his much eſteemed pupil, the Duke of Burgundy, three years; and had ſeen himſelf bereaved of his moſt intimate friends and confidents, the Dukes of Beauvilliers and Chevreuſe.—His meekneſs, ſubmiſſion, and inviolable attachment both to church and ſtate, made ſuch an impreſſion on the mind of Louis, that breaking looſe from the ſhackles of his former prejudices and hatred, he reſolved to recal him to court. But, of a treaſure of which his former conduct had rendered him unworthy, heaven now denied him the poſſeſſion.

In the beginning of the year 1715, Fenelon was ſeized with an inflammation in his lungs, accompanied with a continued fever. Equally removed from levity and ſtoical apathy, he maintained the magnanimity of a Chriſtian. His illneſs laſted between ſix and ſeven days. His laſt words, uttered amid the rending pangs of diſſolving humanity, were, "Not my will, but thine be done." On the 8th of January 1715, and in the 64th year of his age, this venerable man breathed his laſt.

In memory of this virtuous prelate, we are informed by D'Alembert, that there is in the cathedral of Cambray, a long but inſipid epitaph, which he does not think worth preſerving, "Let us dare," ſays he, "to propoſe a ſhorter one:"—"Under this ſtone reſts Fenelon: Paſſenger efface not, by thy tears, this epitaph, but let others have an opportunity of reading it, and like thee — of weeping."—We are informed by Profeſſor Byggé,* that in the hall where the National Inſtitute holds its meetings, there are a few ſtatues of ſome of the moſt illuſtrious men whom France ever produced; and that among theſe few which have ſurvived the reign of terror, there is one of Fenelon.

To write the life of Fenelon is a taſk for which the author of theſe memoirs confeſſes himſelf unfit, and could have been induced to it only from a deſire of ſupplying, in ſome meaſure, a defect in the gratitude of the learned to this "greatly good man."—To attempt a ſummary of his character as a man, as a Chriſtian, and as an author, is ſtill more difficult. Enough cannot be ſaid; and what can be ſaid, it is difficult to ſay as it ought to be ſaid. The manner in which the narrative of his life has been preſented to the reader will render it the leſs neceſſary; and the writer of it flatters himſelf, that he will be excuſed from entering into a critical examination of works, on the merits of which the world has ſo long ago, and ſo favourably decided. A few ſentences, however, in both reſpects may here be permitted.

Of the active benevolence of Fenelon we have few parallels. He was anxious to do good; and no leſs ſo to conceal it. Of Barthelemy, the Neſtor of French literature, it is ſaid by his friend Duſſaulx, that he uſed frequently thus to expreſs his philanthrophy: "Why is it not permitted to a mortal to bequeath proſperity to his fellow-creatures?"—Could ſuch a wiſh be realized, the brighteſt diſplays of virtue would be impoſſible. The language of Fenelon's heart appeared in his conduct. It was this: "Let

* Travels in France p. 316—London 1802.

us anticipate the future, by doing the moſt good we can in the preſent." In one line of Lucan all is ſummed up:

"Nil actum reputans ſi quid ſupereſſet agendum."

THOUGH a member of the church of Rome, his mind was ſeldom warped by her prejudices; and his heart was never debaſed by her principles. He beheld a brother in every country; and Chriſtians in every church.

WARM in his piety, pure in his morals; in his intercourſe with men generous, benevolent, ſympathetic; inflexibly ſteady in what he deemed the cauſe of truth and virtue; and in ſuffering, poſſeſſed of an equanimity and fortitude which detraction could not diſturb, or malice ſhake, he enforced the doctrines and precepts which he taught by the moſt powerful of all incentives,—living example. As a preceptor, he realized, what, to many has appeared a dream, and what, it muſt be confeſſed, has ſeldom exiſted but in theory. To correct the headſtrong propenſities of impetuous youth, he has ſhown us is poſſible; but that, for the performance of the taſk, are requiſite, prudence in a degree that is rare, and patience indefatigable.

As a writer, he is certainly one of "thoſe, whoſe works ſhall laſt for ages;" and will ceaſe to be read, only when elegant ſimplicity ceaſes to be admired. By his works, the philoſopher will be taught to blend the agreeable with the uſeful; and to ſtrew with flowers the paths of ſcience and virtue. He who courts the muſes, will do well to keep Fenelon in view, whilſt he labours up the ſteep aſcent of Parnaſſus; and like him, inſtructs by pleaſing.

"Omne tulit punctum qui miſcuit utile dulci."

"The Telemachus of the celebrated Archbiſhop of Cambray," ſays the elegant Hawkeſworth, "is a work of ſuch reputation, that it would be ſcarce leſs abſurd to recommend it, than to recommend the writings of Homer and Virgil."—His theological writings ſavour ſomewhat of the church of which he was a member. His "Demonſtration of the being of a God," will be generally read with pleaſure and profit; although, in determining the ſtandard of Biblical interpretation, my countrymen may not be inclined to coincide with his ſentiments in his "Letters on Religion and Metaphyſics." His "*Ouvres Spirituelles*" are addreſſed to a particular ſect, in a particular church. On the mind of Fenelon, they had a good effect; but with others, the ſame ſentiments might be dangerous.

His "Dialogues on Eloquence," and his "Dialogues of the Dead," are as much admired as they are generally read; and to ſpeak of them, either by way of cenſure or commendation, where the public have already decided, would be equally preſumptuous.

"The Lives of ancient Philoſophers," is not ſo well known. The reaſon perhaps is, that they have not yet appeared in an Engliſh dreſs. To the author of theſe memoirs, the merit of this book appeared ſo great, that for his own private pleaſure, he completed an Engliſh verſion of it, when proſecuting his philoſophical ſtudies; a period, when it muſt be highly uſeful as well as entertaining to all. And if it once appear in that language in which it can be generally read; there is no doubt, but it will be generally admired; and from the cloſet of the ſtudent will paſs into the parlour, and become the favourite entertainer at the tea-table.

WHAT-

WHATEVER has fallen from the pen of Fenelon, deſerves to be read: and the Lives of the ancient Philoſophers, written by the author of Telemachus, may be preſumed worthy of the public attention. The order, in which the illuſtrious names of antiquity are here preſented to us, is that of time; and from Thales to Zeno incluſive, no name of importance is omitted. The method in which each of the lives is conducted is natural and eaſy; ſimple and perſpicuous; inſtructive and entertaining. We are preſented with a brief account of the leading facts in his life, his opinions, and his mode of deducing his principles from others more general, and leſs obviouſly connected with his own. The number, variety, and excellence of the anecdotes with which this little piece abounds, give it a juſt claim to the regard of the ſtudent; and muſt rivet the attention of the general reader. In this view, it will be found more complete than the quartos of Enfield. With the ſtudent, however, it ought not to ſuperſede that valuable work.—On phyſics, ethics, and logic, the tenets of the philoſopher are delivered without thoſe remarks which every intelligent reader may make for himſelf; and without that contraſt with modern opinions which is the province of another department. In the words of the original editor: "There appears nothing in this abridgment to give the lie to the reputation of its author: it is methodical and circumſtantial: the ſtyle neat, conciſe, and natural. With a glance of the eye, as on a map, you run over the birth, the education, the travels, the adventures, the phyſical principles, the moral and political maxims, and the "*bons mots*" of all the ancient philoſophers of Greece, drawn up with order, preciſion, variety, and connection.

To the Editor of the Scots Magazine.

SIR,

ALLOW me to add to the information collected by your correſpondent p. 692. concerning the poet Leech or Leoch, the correſpondent of Drummond, the following notice, which is given in the quaint ſtile of the original author.

"I MUST forbear to ſpend encomions upon that worthy gentleman Maſter David Leech, who is a moſt fluent poet in the Latine tongue, an exquiſite philoſopher, and profound theolog. Seeing I am come to ſpeak againe of Scotiſh poets, which have flouriſhed of late, the foreſaid Mr Leech hath an elder brother, named John, who hath ſet forth four or five moſt excellent books of Epigrams and Eclogues in the Latine tongue."—Urquhart's Jewel, p. 199.

THIS ſingular work, compoſed in the moſt extravagant ſtile of bombaſt and fuſtian, contains ſeveral curious notices, concerning the Scotiſh writers of the early part of the ſeventeenth century, which well deſerve the attention of the literary biographer.

CRITO.

LITERARY EXTRACTS

AND

NOTICES.

A CHARACTER OF THE GEORGIAN AND CIRCASSIAN WOMEN.

From the Travels of G. A. Olivier, in Turkey, Egypt, and Perſia.

THROUGHOUT the Eaſt, much is ſaid in praiſe of the beauty of the Georgian and Circaſſian women, ſlaves brought to Conſtantinople, and there ſold while young, and thence ſcattered all over Turkey, in order to ſerve in the harems, or produce children to their maſters. Theſe women, from the account which has been given us of them, by the female Chriſtians of the country who frequent them, and from the ſmall number of thoſe whom the practice of phyſic has afforded us an opportunity to ſee, have European features: almoſt all are fair, with dark hair; all are finely proportioned when they are young, but they generally acquire, through repoſe, good living, and the frequent uſe of baths, an *en bon point* which conſtitutes the delight of the Turks, and which, nevertheleſs, exceeds the limits of beautiful proportion.

The Turks have nearly the ſame ideas of the beauty of women as the Europeans, except that, in general, they prefer the fair with dark hair, and thoſe with light brown, to the flaxen; and exceſſive *en bon point* to thinneſs: it may even be ſaid that women in good health, and plump, pleaſe them much better than thoſe whoſe ſhape is ſlender, whoſe perſon and limbs are pliant, and not very fleſhy.

One muſt not be ſurpriſed that theſe women are in general very well made, ſince they are the choice of all that is moſt beautiful among thoſe that are ſold in the Turkiſh markets, by the parents themſelves. But what muſt excite aſtoniſhment is, that avarice ſhould overcome religious prejudices; that father and mother, at the ſight of gold, ſhould ſhut their hearts to tenderneſs, and to the ſweeteſt affections; that they ſhould abandon and give up without remorſe a child, to be brought up in a different religion, and ſerve for the pleaſures of whoever will purchaſe her. And the Chriſtian prieſts in that country endure and permit this infamous traffic for a few prayers and ſome alms: ſo true it is, according to them, *that there is a way of accommodating matters with heaven.*

The price of theſe ſlaves, in the markets of Conſtantinople, varies like that of all merchandize, and is regulated according to their number and that of the purchaſers. They commonly coſt from 500 to 1000 piaſtres, that is, from 1000 to 2000 livres; but a female ſlave of a rare beauty amounts to an exceſſive price, without there being a neceſſity of expoſing her to ſale, becauſe moſt of the rich men are always ready to make pecuniary ſacrifices in order to procure ſuch for themſelves. The men in place, and the ambitious, are likewiſe eager to purchaſe them, in order to lay them at the feet of their ſovereign, or preſent them to their protectors, and place about them women, who, being indebted to them for their elevation, may endeavour, through gratitude, to contribute to that of their former maſters.

In no caſe does a female ſlave ſhew herſelf naked to him who wiſhes to purchaſe her; this is contrary to Ottoman

toman decorum and manners: but when ſhe is marriagable, it frequently happens that the purchaſer ſends a matron of his acquaintance to examine her, and aſcertain whether ſhe be a virgin.

The prejudices of Europe, in regard to birth, not being known in the Levant, moſt of the Turks marry, without difficulty, their ſlaves, or give them in marriage to their ſons. In like manner they give, without repugnance, their daughters in marriage to the male ſlaves with whom they are pleaſed; they grant them their freedom, and procure them commiſſions, employments, or give them money to undertake a trade, or exerciſe a profeſſion.

The traffic for ſlaves was forbidden to the Jews and Chriſtians who inhabit Turkey. No one is ſuffered to enter the bazar, where women are expoſed to ſale, but Muſſulmans. Europeans cannot be introduced there without a firmaun of the Sultaun, which is granted only to the ambaſſadors and agents of foreign powers, when they are on the eve of quitting the Ottoman empire. A few days before our departure, we with pleaſure availed ourſelves of the firmaun which Citizen Carra Saint Cyr obtained, in order to ſatisfy our curioſity in that reſpect. In company with him, we ſaw the monuments eſcaped from barbariſm, time, and fire, the principal moſques, the madhouſes, the menagerie, and the market for female ſlaves; but whether the traders, apprized of our arrival, had made them retire, or whether this was not the ſeaſon when they are moſt numerous, we found few ſlaves in the bazar, and among thoſe that we ſaw, the greater part were veiled and ſhut up in their rooms; ſo that we could not ſee them but for a moment through a window, which was by the ſide of the door.

We ſtopped to contemplate three of them, who ſtruck us by their beauty and the tears which they ſhed. They were tall, well made, and ſcarcely fifteen years of age; one of them, with her head and left arm reſting againſt the wall, vented ſobs which wrung us to the heart. Nothing could divert her from her profound grief: her companions, leaning the one againſt the other, were holding each other by the hand while we ſurveyed them. They caſt on us looks which, doubtleſs, expreſſed their regret at having loſt their liberty, at being torn from the arms of a too cruel father and mother, at having been ſeparated, perhaps, from thoſe with whom love and hymen were to unite their fate.

The traders, ſwayed with ridiculous prejudices, fear the miſchievous looks of Chriſtians and Europeans: a woman cannot be ſeen by them without being depreciated, without running the riſk of being affected by their malignant influence. Beſides, theſe female ſlaves, ſtill Chriſtians, may, according to theſe traders, fall ſuddenly in love with a man of their own religion, and attempt to make their eſcape. They likewiſe fear that the too great affliction into which the ſlaves are plunged, by every thing that recalls to their mind recollections extremely dear, may occaſion them to fall ſick, or bring on a melancholy that may affect their health.

The building has nothing remarkable, and does not correſpond with the beauty of the caravanſaries, which it reſembles in point of form and conſtruction, nor to that of moſt of the bazars of the capital. You ſee a ſuite of ſmall naked chambers, which receive the light only by a door and a little grated window, placed on one ſide. It is into one of theſe rooms that the unfortunate creatures who belong to the ſame trader are crowded: there it is that each waits till fate throws her into the hands of a man, young or old, robuſt or infirm, mild or paſſionate, good or bad, in order that ſhe may become his wife or his concubine, or wait on the women of his harem.

The negreſſes, whom commerce draws annually from Ethiopia or Nubia, are brought up, as well as the white female ſlaves, in the religion of Mahomet, and treated with the ſame kindneſs as the others; but being more particularly intended for the ſervice of the harems, it ſeldom happens that they ſhare the bed of their maſter. After a few years ſervice, the greater part of them are married to white ſlaves. Being both at liberty, to the huſband is given wherewith to ſet up a little ſhop, or exerciſe a profeſſion, which may provide for their maintenance. Frequently they are kept in

the houſe without being liberated; the wife ſerves, in caſe of neceſſity, as a wet nurſe to the children of her miſtreſs, and continues in the ſervice of the harem: the huſband remains about the perſon of his maſter, and performs the ſame ſervice as before; he follows him in his walks, in his expeditions, and in the journies which his trade renders neceſſary.

In the Eaſt, the women have not yet ſuſpected that the method to preſerve longer their bloom, and enjoy without interruption, the faſcinating pleaſures of ſociety, was to draw themſelves from duties the moſt ſacred, by delivering into the hands of a hireling the precious pledges of their marriage. They find the careſſes of the infant that they nouriſh with their milk far more ſweet, far more agreeable, than the ſmiles of a perfidious and corrupt world. If their mode of life is more ſimple, leſs tumultuous, if their pleaſures are leſs lively, leſs ſtriking, they are amply indemnified by the calm of the ſenſes, by the peace of mind, by the health they preſerve, and by that which they tranſmit to their children. In the Eaſt, they are ſcarcely acquainted with that multitude of diſorders occaſioned by the diſperſion of milk, thoſe laCteous indurations and ſecretions which afflict ſo many European women, and carry them off in the flower of their age.

If, through any extraordinary cauſe, a woman loſe her milk, and find herſelf obliged to have recourſe to a ſtrange nurſe, ſhe receives her into her houſe, and cauſes her to be treated with the ſame reſpect, and the ſame attention, that ſhe herſelf receives. Whether Muſſulman or Chriſtian, it depends on this foſter mother no longer to abandon the infant that ſhe has fed with her milk, to continue towards it her maternal care, and to receive all her life, from it or from its parents, marks of the moſt lively gratitude: it depends on her, in a word, to be incorporated in the family, and to be there conſidered and reſpected as a ſecond mother.

Through a luxury advantageous to the indigent, from which, beſides, no inconvenience reſults, moſt of the opulent mothers, in the intention of preſerving their *en bon point*, of repoſing more quietly during the night, and of giving a more abundant nouriſhment to their children, place about them a ſecond nurſe, charged with the moſt laborious functions, to ſuckle them during the night, to amuſe them, and divert their attention during the day: but the mother does not, on that account, think herſelf exempted from watching over the health of her child, from feeding it with her milk, from providing for all the wants that it appears to have, and from beſtowing on it all the care that its age and weakneſs require.

Throughout the Eaſt, ſterility of women is conſidered as one of the greateſt misfortunes that can happen to them; independently of a barren woman not obtaining the conſideration which ſhe would have enjoyed as mother of a family, ſhe finds herſelf almoſt always neglected by her huſband; ſhe ſees him paſs into the arms of another woman; ſhe is obliged to ſubſcribe to the divorce which he demands; and, to complete her misfortunes, ſhe can ſcarcely ever, in ſuch a caſe, find a ſecond huſband. Beſides, ſterility preſents with it the idea of an imperfection in the organs, which humiliates her who is the object of it.

When the ſigns of pregnancy do not manifeſt themſelves a few months after marriage, the wife, in her impatience, never fails to addreſs herſelf to matrons and phyſicians, in order to aſk them for ſome beverage, ſome particular recipe that may facilitate and haſten the moment of conception. The former prepare peſſaries, in which are contained the hotteſt and moſt irritating ſubſtances, ſuch as muſk, amber, bezoar, aloes, cardamum, ginger, pepper, cinnamon, cloves, &c. They at the ſame time cauſe moſt of theſe drugs to be taken as an opiate, or mixed with aliments, at the riſk of producing ſome inflammation, or ſome other diſorder more or leſs dangerous.

Unleſs the number of children be already conſiderable, or the fortune of the huſband deranged, if the wife, ſtill young, after one or more lyings-in, find too great an interval before ſhe be pregnant, ſhe has recourſe to the ſame means, and ſhe employs the ſame drugs.

The houſes of the Muſſulmans are diſpoſed in ſuch a manner that the lodgings of the women is always ſeparated

parated from that of the men: the former is called *harem*, or ſacred place, and the latter *ſelamlik*, or habitation of the man. At the houſes of the great, there are two piles of buildings which communicate with each other by intermediate apartments, of which the huſband alone has the keys. Acceſs to the harem is ſtrictly forbidden by men; the male ſervants and ſlaves never enter it; and the male relations themſelves are never admitted, except it be on the two grand feſtivals of the year, and on the occaſion of weddings, lyings-in, or circumciſion.

Commonly the harem has no windows towards the ſtreet, or if there be any, they are lofty, and grated in ſuch a manner, that one cannot ſee from without what is paſſing within.

We frequently experienced difficulties in the courſe of our travels, when we wiſhed to aſcend to elevated places in order to have a view of a town, and judge of its extent, becauſe the inhabitants were afraid that our object was to obſerve the women who were walking in their gardens, or taking the air on the terrace of their houſes. It has frequently happened, on theſe occaſions, that Turks have fired muſquet-ſhots at Europeans whoſe intentions appeared to them ſuſpicious.

The wife of a certain rank, when young, goes very little from home, becauſe it is not faſhionable for her to appear in the ſtreets, although veiled, becauſe the law exempts her from going to the moſque, becauſe ſhe has in her own houſe baths, which ſhe uſes at pleaſure, and becauſe ſhe is ſurrounded by female ſlaves who watch over her, and female relatives who counteract her inclinations. To pleaſe her huſband, to detain him in the harem as long as his affairs permit, to take care of her children, to occupy herſelf with her dreſs, and very little with her family, to pray at the hours preſcribed by religion, and to paſs a part of the day without doing any thing; another in ſmoking, drinking coffee, receiving female friends, relations, or women under her protection, ſuch are the duties and pleaſures of a Muſſulman woman. She ſeldom can read, and ſcarcely ever write; ſhe has learnt to ſew and embroider, prepare comfits and dainties, and make ſherbet; but ſhe finds it more pleaſant to do nothing, to remain quiet in her ſofa, and roll between her fingers a chaplet of coral or agate. She conſiders it as a delightful enjoyment to hold for a time a diſh of coffee in one hand, a pipe in the other, and to carry them alternately to her mouth, at the ſame time inhaling the vapour of the one, and retaining as long as poſſible that of the other; what afterwards gratifies her the moſt, is to have it in her power to diſplay to the eyes of the women whom ſhe receives, ſome rich trinkets and a robe of great value.

A Muſſulman is very poor if he have not ſeveral ſlaves to wait on his wife, and the latter is very unſkilful if ſhe does not ſoon convert into dreſſes and trinkets the greateſt part of her huſband's fortune. This extraordinary and prepoſterous conduct, eſpecially in the mother of a family, appears to me to ariſe naturally from the laws and cuſtoms eſtabliſhed in Turkey. It is well known that the ſovereign has the right to confiſcate, to the benefit of the imperial treaſury, the inheritance of the agents that he has employed, and that, in this caſe, the property of the wife is always reſpected. Beſides, when a divorce takes place between a married couple, the wife keeps her jewels and her wardrobe, independently of the other effects ſtipulated in the contract of marriage.

The wife takes her meals alone, or with the mother and the female relations of the huſband, who are with her in the harem. He eats with his father and the male relations who live with him; and when he is alone and cauſes himſelf to be ſerved in the harem, which frequently happens, even the wife does not eat with him; ſhe waits on him, or ſees that the ſlaves are attentive in waiting on him. The meal being finiſhed, the hands and mouth waſhed and wiped, ſhe herſelf preſents him the pipe and coffee.

When there are ſeveral wives, each has her houſehold, her table, her apartments, and her ſlaves in the ſame pile of building. It is very uncommon for a ſecond woman, or ſlave, to be lodged in another houſe; this ſcarcely happens except among the chiefs of caravans, who, obliged to live half the year in one town, and the other half in another, wiſh to have a wife in each of thoſe two towns.

No

No religious precept is more ſcrupulouſly followed, no law is more rigorouſly executed, in any religion, and among any people, than ablutions and waſhings in Turkey. Before the five prayers of the day, before and after meals, at every ſtool, whenever he has been touched by any impure body, the Muſſulman muſt purify himſelf by partial ablutions. But when he has cohabited with a woman, or has experienced a ſimple pollution, he is ſubmitted to a general waſhing; and the woman beſides is obliged to obey this cuſtom after her lying-in, and at the end of the indiſpoſitions natural to her ſex. Thence thoſe ablutions almoſt continual, and thoſe frequent vapour baths with which no one diſpenſes, of which all have made themſelves a want, and in which both ſexes find a delicious charm.

What inclines the women to wiſh for baths with the moſt lively eagerneſs is, that they there make themſelves amends for the conſtraint to which the laws and cuſtoms have ſubjected them. It is at the baths that they meet and make appointments with each other; there it is that they ſee each other with familiarity, that they converſe without conſtraint, and give themſelves up to the ſweeteſt voluptuouſneſs. There it is that the rich women can diſplay, with the greateſt minuteneſs, their moſt ſplendid attire, and their moſt coſtly garments. There they are ſerved with pure mocha, exquiſite reſtoratives, and ſumptuous collations. There they laviſh eſſences and perfumes; and the entertainment is frequently terminated by muſic, dances, and the *ombreſs Chinoiſes*: but, on theſe occaſions, the bath is ſhut to the public for the whole day.

The poor women, almoſt without any expence, there find pleaſures, leſs noiſy indeed, but perhaps as warmly felt. Common coffee, common ſherbet, no other perfume than tobacco, dainties which they themſelves bring, and ſome fruits of the ſeaſon: this is to reſtore the body and gratify the ſenſes. Their vanity is flattered in diſplaying a fine ſhift, clean drawers, decent clothes, necklaces, chains, and other ornaments in ſequins. In ſhort, they no longer have any thing to wiſh for when they have undergone complete depilation, when their locks are arranged, their braids plaited, their eyelids and eyebrows painted black, and the nails of their hands and feet of an orange colour yellow.

NATURAL HISTORY OF CAFFRARIA.

By Dr Vanderkemp.

THE author of the following tract, is the Rev. J. Theo. Vanderkemp, M. D. a native of Holland, who practiſed phyſic with ſucceſs in that country for many years. After an unfortunate accident in 1791, by which he loſt his wife and daughter, who periſhed in a water excurſion, when their boat was overſet by a water-ſpout, religion obtained a powerful influence over his mind, till this period he had been a confirmed Deiſt. In the year 1797, he devoted himſelf to the arduous miſſion of Caffraria, and was licenced by the Scots Preſbytery of London on the third of November, that year. Viſiting Holland again for a ſhort period, he founded the Netherland Miſſionary Society; and at his return proceeded to the Cape of Good Hope in the Hillſborough, a veſſel employed to convey convicts to Botany Bay. On his voyage, the new miſſionary found abundant ſcope for his religious zeal, as well as for the exerciſe of his medical knowledge. The veſſel was crowded almoſt like the loathſome receptacles of a negro trader, and a malignant putrid fever prevailed among the convicts. Among theſe ſavages of civilized life, the Rev. Doctor exerted himſelf with the moſt unwearied

wearied aſſiduity, and undeterred conſtancy of mind, in the application of medical aid to the ſick, and conſolation to the dying. This was the triumph of piety, and his ſucceſs was proportionate to his zeal. After his arrival at the Cape, he founded the South African Miſſionary Society, while making preparations for his journey to Caffraria, where he has hitherto reſided. His reſidence among theſe barbarous tribes, as our readers will ſee, has not been totally uſeleſs to ſcience, and let them recollect, that to men like this, Europe owes no inconſiderable ſhare of that ſuperiority of civilization, and the arts of polite life which her ſons exhibit, when compared with the ruder tribes of Africa.

1. *Religion.* If you underſtand by Religion, reverence of God, or the external actions by which that reverence is expreſſed, I never could perceive that they had any religion, or any idea of the exiſtence of a God; I am ſpeaking *rationally*; for there are many individuals who have ſome notion of his exiſtence, which they have received from adjacent nations. A deciſive proof of what I here ſay, with reſpect to the national atheiſm of the Caffres is, that they have no word in their language to expreſs the Deity; ſome individuals calling him *Thiko*, which is a corruption of *Thuike*, the name by which God is called in the language of the Hottentots, literally ſignifying *one who inducts pain.*

Mr Vaillant tells us, that there can be no ſuperſtition where there is no religion. If he had lived among this nation, he would ſoon have diſcovered that they are extremely ſuperſtitious without religion; and muſt have been convinced of the falſity of his concluſion. Witchcraft is very common among them; and though its practice is prohibited by the king, and connected with infamy, he himſelf, like Saul, calls in ſorcerers to diſcover ſecrets, particularly guilty perſons; and thoſe who are indicated by the magicians as guilty, are, without any further examination, puniſhed.

Their medical operations are alſo, for the greateſt part, magical; and moſt of their complaints are cured by extracting ſtones, ſerpents, bones, pieces of wood, &c. out of the body of the patient. Another mode of curing is, when the doctor orders ſome cattle to be ſlain, divided in pieces, and laid in a river by way of expiation. In a third caſe, the complaint is conſidered as a work of the devil poſſeſſing the patient. When the devil is caſt out, the doctor pretends to take hold of him to kill him; but is commonly obliged to run after him, over mountains and through vallies, with an aſſagay in his hand, and, returning, tells the credulous people that he could not overtake him, or that he has killed him. In the latter caſe, he ſhews the blood of the devil on his aſſagay; aſſuring the patient he is radically cured: but in the firſt caſe, the devil returns, and the caſe becomes worſe.

Near the mouth of the Keiſkamma there lies an old anchor, belonging to a ſhip which was loſt on the coaſt. Chachabe, who governed this country, as far as I can find out, about the year 1780, ordered a piece of this anchor to be cut off. The Caffre who was employed in this work, died ſoon after. This accident was enough for this people to take it into their heads, that this anchor had the power of puniſhing every one who ſhould treat it with diſreſpect; and alſo that it had ſome dominion over the ſea. In order to reconcile it, it has been honoured with a peculiar name; and when a Caffre paſſes by, he ſalutes it.

Within the laſt three years, there appears (as they firmly believe) in all great thunder-ſtorms, in their kraals, a man dreſſed in green, and always leaning againſt the ſtump of a tree, having his eyes fixed on the ground. When they offer him corn, meat or milk, or invite him to come into their houſes, as they commonly do, he never accepts of the invitation, and ſeldom ſpeaks. Once, in a tremendous ſtorm, he was heard to ſay, "Do not be afraid; I only play with this country." I converſed with a man born of a European father and a Bengaleſe mother, who lived in a Caffre kraal, on this ſubject. He aſſured me the report was true, though he himſelf had never ſeen this apparition. I had ſometime before explained to him the way to everlaſting life, by faith in the Son of God; and he ſtrongly believed this apparition to be the Lord Jeſus, ſhewing his good-will to the Caffre nation.

When

When this man, whom the Caffres call *the Lord from above* (pezoulo) is ſeen in a kraal, the people immediately retire from it, leaving every thing behind: they ſlay ſome beaſts, and put on new garments.

I lived in a place near the Keiſkamma, where I obſerved a great heap of ſtones; and that every one who paſſed by, threw a ſtone, or a handful of graſs to it. The Caffre captain, Khanja, who lived in the ſame place, declared, that he himſelf was totally ignorant of the reaſon of this cuſtom. The Hottentots throw ſtones upon the graves of their people; but this was not a grave.

I will not detain your attention with any more of theſe diſguſting tales, which ſhew at leaſt that credulity and unbelief go hand in hand, as well in Caffraria as in Europe.

2. *Cuſtoms.* What I have to ſay reſpecting this article, is in a great meaſure diſperſed under the former or following heads. I will, therefore, only mention a few particulars, for which I can find no other place.

When a Caffre kills a lion, upon his returning home, every thing is taken from him; he is driven from the kraal, and obliged to ſleep that night out of doors, in the field.

When they have killed a *man*, they dreſs their meat on a fire made of a kind of wood they call *umthati*, but the Dutch *nieſthout*, becauſe it is powder. Though it has very little ſmell, it is a ſtrong errhine, (a ſneezing powder). It is very reſinous, and its ſmoke gives the meat a very bitter taſte. Afterwards, they rub their faces with the coals.

When they kill cattle, they never eat the breaſt, as it belongs to the king; and is ſometimes brought to him from ſuch a diſtance, that it is quite putrid before he gets it.

When they meet one another, they make uſe of no ſalutation, except when they come into the king's preſence, whom they ſalute by prefixing the word *An* to his name, ſaying, An Geika; but in leaving his company, they make no uſe of any ceremony.

They do not bury their dead, but throw them for the wolves: to be buried is the king's excluſive privilege. But they commonly lay their ſick people out in the field, to be devoured by the wolves before they die, as ſoon as they conſider their caſe as deſperate. They are, however, often miſtaken in their *prognoſis*, and the ſick perſon returns to his houſe, and recovers. If not, the conſequence is a ſecond, and perhaps a third exportation; after which, the laſt ſtep is to lock up the patient in his houſe, with a little meat and drink; and then the whole kraal breaks up, and they leave him to die. It was a long time before I could trace the real motives for this cruel practice; but ſince I am a little more acquainted with the character of this nation, I think it is only love to ſelf-preſervation. They fancy, that if they ſuffer the diſeaſe to go on, it will bring on the whole ſociety (I know not what) greater calamity. To prevent this, they know no other remedy than to deſtroy the ſubject of the diſtemper, and ſo to make an end of it. Their conduct, in other ſimilar caſes, is perfectly analogous. When they ſee a friend in danger of being drowned, his panic frightens them; and they will run from him, or throw ſtones at him, rather than help him. Likewiſe, when a child-bearing woman is ſeized with labour, every one runs from her, and ſhe is left helpleſs.

When they intend to honour a perſon whom they eſteem they give him a new name; the meaning of which is known only to him who invented it; and it is ſurpriſing how quickly this name is ſpread over all the country.

Though they are extremely ſavage, they obſerve a peculiar decency in their manners. I recollect only one inſtance of a Caffre from whom an indecent word eſcaped in company; he was but a boy, and he was immediately turned out of doors for it.

It was only to deceive Mr Vaillant, and to make a jeſt of him, if the Caffres with whom he met offered him milk in a baſket, waſhed out with their urine, to make him believe that this was cuſtomary among them. I know that a Caffre would not drink out of ſuch a baſket himſelf, any more than a European. On the contrary, they are nicer in this point than Europeans in general.

I think Mr Vaillant has been ſerved more than once in this manner, for inſtance, when he deſcribes the *tormjoers* as a muſical inſtrument; as this word is a verb in the Caffre language, and of obſcene import.

3. *Popu-*

3. *Population.* All that I know of this, amounts to the following obſervations:—Caffraria may be conſidered as a rectangle of 240 × 120 Engliſh miles. One of the longeſt ſides extends itſelf along the Indian ocean, and runs from S. W. to N. E.; it is terminated on the N. E. ſide by the Tambouchis and Madoumos; on the N. W. by the Abbatoana; and on the S. W. by the colony. On my way from the centre to the ſea, I met with about 12 kraals, in and on both ſides of the road. Theſe were included in a parallelogram, ſixty miles long, and (as I ſuppoſe) ſix miles broad. I take for a medium, that each kraal contained forty men, without women and children. The number of the men inhabiting this parallelogram, muſt, according to this ſuppoſition, be 480; and, as Caffraria contains eighty of theſe parallelograms, the whole number of its male inhabitants will be 38,400. This ſuppoſes, that all the eighty parallelograms are equally populous. This is certainly not the caſe, but I ſee no reaſon to ſuppoſe that, on an average, they are leſs inhabited.

Government. This is monarchical; and the king has a right to nominate his ſucceſſor, who is not always the eldeſt ſon of the former ſovereign. Thus, the preſent king, Geika, has appointed no one of his children to be king after him, but Hientza, a ſon of his benefactor Kaeitha.

In the exerciſe of his arbitrary power, he derives all his ſtrength from the good-will and affection of his people.

Their attachment to the king indeed is very ſtrong. They conſider him almoſt as a deity, and ſwear by no other name than his, or by that of one of his predeceſſors.

He kills, robs his ſubjects, and changes laws, rights, &c. according to his pleaſure; and his people bear this with a filial ſubmiſſion. He has his counſellor (pagati) who informs him of the ſentiments of his people: and his captains admoniſh him with great freedom and fidelity, when he abuſes his authority to ſuch a degree, that there is reaſon to fear that the nation will ſhew him their diſpleaſure. This is done, if he treats the admonition with contempt, not by way of inſurrection, or taking up arms againſt him, but moſt effectually by gradual emigration: Some kraals break up and march towards the borders of the country, and there they ſtay, keeping themſelves ready to emigrate to another country. They are ſucceſſively followed by others; and this ſeldom fails to produce the deſired effect. I myſelf have been a witneſs of theſe proceedings: but I only know of one inſtance of the nation taking up arms againſt its ſovereign, which I ſhall notice under the hiſtory of this nation.

Every kraal is governed by a Captain. Theſe differ in power according to the number of perſons under their direction: ſometimes the people belonging to one Captain are divided into two or three kraals, and then he has a repreſentative in each. His dignity is hereditary; and when he has no child nor brother, another perſon is choſen in his place by the people, or, at leaſt, confirmed by their approbation. I do not know that the preſent king has ever appointed captains, though he has ſometimes taken vacant kraals to himſelf, and depoſed Captains. The king has no forces in pay; but every Caffre who is able to bear arms, is a voluntary ſoldier. Slavery is not known in this country.

4. *Mode of living and Means of Subſiſtence.* They ſubſiſt upon their cattle, which is only of the ox kind; they have neither ſheep, hogs, nor fowls. If a man be poor, and have no cattle, he goes to the king, or ſome of the captains, who always give him more than a ſufficient quantity. They have a ſecond reſource, by hunting; and a third, by agriculture. Beſides this, they take immenſe quantities of cattle from the Chriſtians; and are reciprocally robbed of their own by the Abbatoana. They never eat fiſh, except ſome kraals which are very poor; but they are, as it were, ſeparated from the common ſociety, and on that account are deſpiſed.

They have no money; but cattle, and other articles neceſſary for ſubſiſtence, ſupply its place, by way of exchange.

In the centre of the kraal is a large circular area, fenced by trees, cut down, and laid in the manner of abbatis. In this beaſt-kraal, all the cattle belonging to the kraal are driven in the evening, and milked; and in the morning, after milking again, led out into the field, and watched by a few of their

their young people. In the middle of this beaſt-kraal, each family has its corn-magazine, which is a pit dug pretty deep into the ground. In this pit the corn lies on the bare ground, but is covered with the ſtraw of the corn, and this again by cow-dung; the reſt is filled up with earth taken from the kraal. In thoſe pits the corn remains dry, as the cow-dung keeps out the rain, and ſucks in the moiſture. Every one knows his own pit, though there is no mark upon it. When the pit is opened for the firſt time after the harveſt, the proprietor gives a baſket full of it to every family in the kraal, and a ſomewhat larger portion to the captain.

Every kraal has its common garden; and many families private ones. They are fenced nearly in the ſame manner as the beaſt kraal; but they uſe more wood to them. Every year they make a new fence, and the old one ſerves for fuel. Beſides the beaſt-kraal, they have a ſmaller one, in which they lock up their calves, which they, night and day, keep ſeparate from the cows, except at the time of milking. Round the beaſt and calf-kraals are placed their houſes, perhaps 100 paces from them. They are hemiſpheroidal huts, built by their women: they draw a circle on the ground of from about eighteen to twenty-five feet diameter; they place on its circumference long ſticks, at about the diſtance of a foot, leaving a ſpace for a door; there they bend and join them ſo as to form ſo many arches, croſſing each other at the top. Acroſs theſe they fix thinner ones in various directions; this kind of dome is ſupported by one or more (two, three, or four) ſtrong poles, thatched with ſtraw, and lined in the inſide with clay mixed with cow-dung. The entrance is two or three feet high. At the inſide is commonly formed a kind of portal. Theſe huts have no chimney: but the fire eſcapes through the ſtraw of the roof. The Caffres never place their kraals cloſe to a river, but keep always at a diſtance of 3 or 400 paces, to avoid the cold and fogs ariſing from it; and prefer a woody country: whereas the Boſchemen avoid woods, and keep themſelves in the rocks.

The Caffre corn is, I think, a kind of millet, but grows from ſeven to ten feet high; the ſtalks are about an inch thick, which, chewed, have a ſaccharine taſte. The corn itſelf is eaten boiled; and is more palatable than rice. They alſo bruiſe it between two ſtones, and make unleavened bread of it. They likewiſe malt it, after which it is boiled, and the decoction fermented. This drink they call *Tjaloa*.

When they ſow this corn, which is the work of the women, they uſe neither plough nor ſpade, nor any manure, —but only throw the ſeed on the graſs; after this, they puſh off the graſs with a kind of wooden ſpade. By this operation, the ſeed falls on the ground, and is covered with the graſs. From underneath this half-dried and half-rotten graſs, the corn afterwards ſprings up.

There is another kind of corn, which they call *Bona*; and is known in the colony by the name of *Mealie*, and in Holland by that of Turkiſh corn. The grains grow much larger here than in Europe, and are equal to peas.

They ſow alſo pumpkins, and a peculiar kind of water-melons. Beſides this garden-ſtuff, they uſe ſeveral vegetables which grow wild; moſt of them are roots and fruits unknown, as I think, in Europe. Of the laſt, I will only mention that which is called *Ingonja*. It is a large tree, bearing a fruit of the drupa kind, which is of a delicious flavour, reſembling that of ſugar acidulated with lemon juice: it is of an oval form, about two inches in length.

The Caffres cultivate tobacco in great quantities; and draw its ſmoke from a wooden pipe, which is inſerted in a cow's horn, half filled with water. The head of the pipe, containing the tobacco, is placed vertically; the ſtem, running obliquely downwards, pierces the ſide of the horn, below the ſurface of the water. They cloſe up the orifices of the horn with the palm of their hand, leaving only a ſmall aperture, through which they ſuck in the ſmoke.

The Caffre diſlikes ſalt; and inſtead of it, rolls his meat through cow's dung, and ſo throws it on the fire to roaſt it; being firſt cut into long ſlices which run zig zag. When one of their principal men dines, theſe ſlices, hanging on a ſtick, are offered him by a ſervant. He cuts off his piece with his aſſagay, and divides it among ſome of the

the company, to whom he gives a piece of his; who, in receiving it, ſays, *matter*, (I thank you.) After this every one cuts for himſelf.

Fire is kindled by the friction of one ſtick againſt another, of the wood called Dethe. The one lies flat upon the ground; the other is placed vertically upon the former, and its end reſts in a cavity made in the middle of the horizontal one; the vertical ſtick is then turned quickly between the two hands, and at the ſame time ſtrongly preſſed downwards; by this means ſome powder is rubbed off the two ſticks, which grows gradually hot, black, and at laſt catches fire.

The eſſence of marriage conſiſts not in a mutual conſent of the two parties; but the woman is bought by her huſband from her parents, who give her to him for ſome cattle; and by the contract ſhe becomes his wife, but he has no right to ſell her to another.

Polygamy is practiſed among them; but common Caffres content themſelves with one or two wives; captains take four or five; beſides theſe, they have their concubines.

(*To be Continued.*)

A NARRATIVE OF A VOYAGE TO COCHIN CHINA.

Together with ſome particulars of the Manners, Cuſtoms, and Hiſtory of its Inhabitants, by Mr Chapman.

From the Aſiatic Regiſter, Vol. III. juſt publiſhed.

IT may not be improper, before I give an account of this voyage, to mention the circumſtances which led me to the undertaking, the reaſons urged for the proſecution of it, and the advantages expected to be derived from it.—Having ſtated theſe leading points, I ſhall proceed with a brief and faithful detail of the tranſactions in which I was engaged, from the time of my arrival on the coaſt of Cochin China, to that of my leaving it; interſperſing it with ſome obſervations on the country, its inhabitants, and productions.

In the month of February 1778, two mandarins,* of Cochin China, were brought to Calcutta in a country ſhip called the *Rumbold*. The novelty of this circumſtance excited the curioſity of the whole ſettlement: It was reported to the Governor-general by Meſſrs Croftes and Killican. Theſe gentlemen, who, I believe, were either the entire owners of the veſſel, or partly concerned in it, likewiſe acquainted him, that their viſiting Bengal was accidental, and had happened in the following manner:—The *Rumbold* being deſtined on a voyage to China, her owners, in conſequence of ſome very favourable accounts of Cochin China, had directed the commander to touch on that coaſt in his way back. He went to the Bay of Turon, and during his ſtay there, application was made to him by Senhor Lorico, a Jeſuit miſſionary, for a paſſage for himſelf to Bengal, and for two Mandarins of diſtinction, related to the royal family. They wiſhed to be landed at Dinai, the moſt ſouthern province of Bengal, whither the king had retired, on account of an invaſion of the northern provinces by the Tonquineſe, and a rebellion which had broken out in ſeveral of the mid-land provinces. The commander having heard that Senhor Lorico was highly eſteemed by the natives, and had behaved with great humanity to the officers and crew of the *Admiral Pocock* Indiaman, when driven into Turon Bay by ſtreſs of weather, in the year

* Mandarin is a Portugueſe word from the verb *mandar*, to command. It is totally unknown amongſt the Chineſe, the Cochin Chineſe, and Tonquineſe: The word uſed by all thoſe nations for a perſon in authority is *quan*.

1764, complied with his requeſt. He ſoon after weighed anchor, intending to land the Mandarins at Donai; but a ſtrong current and a violent gale coming on, forced the ſhip ſo far to the ſouthward of that province, that he was unable to make it, and he was obliged to bring all his paſſengers to Bengal.

The following morning the mandarins and Senhor Lorico were introduced to the governor-general, by whom they were received with the greateſt attention and humanity, and re-aſſured, by expreſſions of good will, neceſſary to give them confidence in the people they were come amongſt. They were given a houſe, ſervants, and every neceſſary; they were ſhewn every thing curious in the ſettlement, and treated in ſuch a manner, that the time they paſſed amongſt us proved highly agreeable to them.

The mandarins remained in Bengal till the middle of April. In the interim, Meſſrs Croftes and Killican had equipped a ſmall veſſel, of between 70 and 80 tons burthen, to carry them back. Some days before the time fixed for their departure, I was requeſted by Mr Croftes to ſuggeſt to the governor-general how acceptable a ſmall preſent from him would be to the mandarins. This I took the firſt convenient opportunity of doing, and he was not only pleaſed to acquieſce in it, but alſo ſignified his intention of ſending ſomething handſome to their king, and deſired that I would conſult Meſſrs Croftes and Killican upon what articles would be ſuitable for this purpoſe, and that I would bring him a liſt of them. While we were adjuſting this matter, our converſation naturally turned upon Cochin China. In the courſe of it, theſe gentlemen expatiated upon the advantages which might accrue to Bengal, and to the Company, if a commercial intercourſe was opened with that country; enumerated the ſeveral valuable commodities it produced, and expreſſed their wiſhes that the preſent favourable occaſion might not be neglected, of forming a connection with the government of it. Pleaſed with the hopes of diſtinguiſhing myſelf, I declared that I would readily undertake the voyage, if the ſupreme council ſhould think it proper to ſend me in a public capacity. Some converſations I had afterwards with theſe gentlemen, their communicating to me ſome papers relative to the country, with the accounts given by the commander of the *Rumbold*, and the aſſurances of the mandarins, confirmed me in my reſolution of undertaking the voyage; and I made the propoſal to the governor-general. I requeſted that he would be pleaſed to ſpeak to Meſſrs Croftes and Killican on the ſubject; and the repreſentations theſe gentlemen made, both to the governor-general, and other gentlemen of the ſupreme council, brought them to approve of their plan. The *Amazon*, a ſmall ſnow belonging to the Company, was ordered to be made ready for the accommodation of the mandarins. The companions of my voyage were Mr Bayard, a gentleman of the Company's ſervice, Mr Totty a ſurgeon, Captain Maclenan, maſter of the *Amazon*, and Captain Hutton, maſter of the *Jenny*.

The end propoſed by my appointment was the eſtabliſhment of a commercial intercourſe between the Company's ſettlements in India and Cochin China, and the attainment of ſuch privileges and advantages to our veſſels importing thither, as we might find the government diſpoſed to grant. The benefits hoped from this intercourſe was the larger exportation of the commodities of Europe and India to that country, and the importation of its valuable productions in return.

Having thus explained the inducements to this voyage, I ſhall proceed to a detail of the tranſactions which occurred in the proſecution of it.

The *Amazon* having fallen down to Budg-Budg, I embarked the 16th of April, with the principal mandarin, and five or ſix of his attendants. The other, by his own deſire, went on board the little veſſel firſt prepared for them both. She ſailed a few days before us, and was to rejoin us in the Straits of Malacca, from whence ſhe was to accompany us during the remainder of the voyage. We had on board ſome ſpecimens of the commodities of Europe and India, by which we might judge what would be moſt in requeſt in the country we were bound to. Bad weather, and the want of a ſloop, did not permit us to diſmiſs our pilot until the 29th, when we were obliged to ſend him on ſhore at Ballaſore. Exactly

a month after this we anchored at Malacca, and failed from thence the 2d of June for Tringano, a Mallay port on the other fide of the peninfula; we reached it the 12th following. Here Mr Hutton informed me of the death of the mandarin, his paffenger, which happened a few days after leaving Malacca. This accident gave me a good deal of concern, as he was a fenfible, ſteady, well-behaved man, and I relied much on him for aſſiſtance amongſt his countrymen. We found at this place thirty or forty of the natives of Cochin China, whoſe veſſel had been driven off their own coaſt, and wrecked near Tringano. According to the policy of the Mallays, they were become their ſlaves, and their effects the property of the rajah: They gave our mandarin ſome information relative to the ſtate of his country, after his leaving it, but indifinct, and little to his ſatisfaction. I endeavoured to procure the releaſe of ſome of theſe poor people, and was not a little ſurpriſed at a ſeeming backwardneſs in them to accept it. During our ſtay here, I was ſpoken to by the king's brother (the king being abſent) concerning the Company's eſtabliſhing a factory at Tringano: and I heard, on my return to Malacca, that there had been a letter ſent to the ſupreme council with this propoſal. This complaiſance ariſes from from the king's apprehenſions of a hoſtile viſit from the king of Rio, and from a deſire of extending his territories by means of the Company's aſſiſtance. If it were thought worth while to ſettle in any part of the peninſula of Mallay, a more eligible ſituation than Tringano might be found. Some months in the year this is a dangerous lee ſhore, and inacceſſible to ſhipping. I do not think that eſtabliſhments can be made by us with any advantage among the Mallays.* At Tringano they purchaſe annually two hundred cheſts of opium, ſome white goods, a ſmall quantity of iron and copper, and a few other articles of little note; for theſe things they give in exchange pepper, gold duſt, and tin; the latter article is not the produce of the place, but carried thither by Mallay and Buggis prows.

Our ſtay at Tringano being prolonged a day or two, that we might furniſh ourſelves with a good ſtore of refreſhments, as we expected but ſcanty ſupplies at Cochin China, we did not weigh anchor till the 17th. The 20th we came in ſight of Pulo Ubi. The next night we anchored cloſe to it, and the following day found ourſelves in the latitude of 8° 35 N. which muſt have been nearly the latitude of the point of Cambodia, as it then bore weſt of us; it is laid down by our geographers and hydrographers 10 or 15 miles more to the northward. Pulo Ubi is a ſmall iſland, ſeen from a great diſtance, and ſituated exactly on the eaſtern extremity of the Gulph of Siam. My intention in taking this route was, that we might have an opportunity of coaſting the ſouthern ſhore of Cambodia, which is but little known; of entering the weſtern branch of the great river which ſeparates that country from Cochin China, where I expected certain accounts of the ſtate of that country, and of procuring an interview with the king, who was ſaid to be at Donai, the ſouthermoſt province.

We were but a little more than two days going from Pulo Ubi to Cambodia River. The point of Cambodia, as well as the whole coaſt from thence to the mouth of the weſtern branch of the river, is covered with underwood, and exceedingly low. The water is ſo ſhallow, that, at the diſtance of five or ſix miles from the ſhore, we rarely had more than four fathoms. Although the commander of the ſmall veſſel, our conſort, made repeated attempts, he could never approach the ſhore nearer than within two or three miles. Few inhabitants appeared, and only two boats near the entrance of the river. Our boat was ſent to ſpeak to them, but they being poor Chineſe fiſhermen, they could not underſtand our Cochin Chineſe linguiſt.

The 24th of June we anchored in ſight of the mouth of the weſt channel of Cambodia river, between three and four o'clock in the afternoon, in barely three fathom water, a ſtrong ebb tide ſetting out: the tide to the weſtward had been obſerved the preceding evening to riſe two fathoms and a half; it there-

* It is only a few years ſince the preſidency of Fort St George attempted a ſettlement at Acheen, under the conduct of the Hon. Edward Monckton, but were obliged to withdraw it.

therefore certainly behoved us to be on our guard againſt its falling as much: The captain was appriſed of this by his officer, but he making light of it, the tide by ſix o'clock left the veſſel faſt aground; but as ſhe lay in ſoft mud, our ſituation was by no means dangerous. The captain made ſail as ſoon as the veſſel floated, in a dark night, uncertain whither a rapid tide might drive us. The veſſel grounded a ſecond time; and when the floating tide relieved her from this, ſtill a third time. Here, or on ſome other part of the ſhore, I expected we muſt have left the veſſel her head was only in a fathom and a half of water, and her ſtern was beating upon a ſand as hard as a rock. The boat with the chief officer and moſt of the Europeans, was now ſent to ſound; during their abſence the water roſe to two fathoms and a quarter; the Amazon drew twelve feet; the flood tide was fully made. Anxious for our boat, we made ſignal after ſignal for it to return, and when it did, the report of the officer was far from ſatisfactory, having met with ſhoals all around. There was now the appearance of a hard ſquall coming on, the man with the ſounding line warned us there was but a few inches more than the veſſel drew, and it being the top of high water of a ſpring tide, we had no proſpect of further relief. Happily, however, we encreaſed the depth, and the ſquall coming on, preſently drove us into five fathoms, where we dropt our anchor.

After the fatigue and anxiety which we ſuffered the preceding night, we were happy to devote this day, the 25th, to repoſe.

The 26th I went on board the *Jenny*, which lay at a conſiderable diſtance from our veſſel, near the mouth of the river. The commander acquainted me he had ſent his boat into the river for intelligence, and propoſed to me to ſtand in and meet it. Having no objection, he weighed his anchor: as ſoon as we opened the firſt reach we perceived a veſſel at anchor, and the boat making towards us: we continued our courſe in a good channel of three and four fathoms water, as far as the tide would permit us. By the officer who went in the boat, we learned that the veſſel in ſight was a Portugueze ſnow from Macao; that there was another higher up at a village called Bathai; and that a ſhip had left the river ſeven or eight days before. Mr Moniz, (a Portugueze gentleman I before mentioned to have accompanied the mandarin to Bengal,) who went on board the Portugueze veſſel, acquainted me that he heard from the commander, that the rebel Ignaack had carried every thing before him in Cochin China; that the king having fled to Pulo Condore, had been taken there and put to death; and that his brother had fallen into the hands of the uſurper, who obliged him to marry his daughter. I afterwards found that his brother was the elder of the two ſons left by the late king; but that Quick Foe, the prime miniſter, who had acquired an unbounded influence in the latter part of the reign, had married his daughter to the younger prince, and contrived, upon the death of the old king, to place his ſon-in-law upon the throne. This, with the miniſter's unpopular meaſure of impoſing a poll-tax upon all the native inhabitants of whatſoever age, ſex, or condition, was the cauſe of the troubles which broke out in the interior provinces, and furniſhed a pretext for the Tonquineſe to invade the country; for when the army entered the northern provinces, they declared their deſigns to be ſolely bent againſt the perſon of the miniſter, whoſe mal-adminiſtration had involved his country in a civil war, and promiſed, upon his being delivered up to them, to aſſiſt the king in ſubduing all his other enemies: the young king, inſtigated by the enemies of this miniſter, blindly fell into the ſnare, and thereby proved to have acted as politically as the ſheep who delivered their dog to the wolves. Quick Foe, though a bad man, was allowed to be a man of abilities; and by the diſcerning eſteemed the only one capable of making head againſt the dangers that now threatened the king on all ſides. Senſible of this, the Tonquineſe, as ſoon as he was delivered into their hands, treated him with the utmoſt deference, and made uſe of his knowledge to poſſeſs themſelves of the country. They immediately laid ſiege to Hue, the capital, and took it; the king fled to Donai, from thence to Pulo Condore, where he was taken and put to death. The miniſter was carried to Tonquin, where he

was

was allowed to enjoy an honourable retreat.

The next day I returned on board the *Amazon*, to prepare a few neceſſaries to go up to Bathai in the *Jenny*, and deſired Captain Hutton to wait for me where he was. Early in the morning I ſet out, accompanied by Mr Bayard and Mr Totty; on approaching the mouth of the river, I perceived the *Jenny* running out with the Portugueze ſnow. Expreſſing my ſurpriſe at this, I found Captain Hutton had received intelligence that ſome perſons he had left at Turon the year before, had been put to death by Ignaack, and that 20 or 30 of his gallies were then cruiſing in a branch of the river, two days ſail from Bathai. Unacquainted with the force of theſe galleys, and having too much reaſon, from the information, to ſuſpect their hoſtile diſpoſition towards us, eſpecially if they were appriſed of our having a relation of the late king on board, and the *Amazon* being deemed to draw too much water, and built too ſharp to be brought into the river, I thought it moſt prudent to drop my deſign of proceeding to Bathai. Underſtanding, however, that there was ſtill a party of the king's people making head againſt Ignaack in Donai, it was determined to proceed thither, in order to place our mandarin and his people amongſt their friends. Captain Hutton having received what inſtructions the Portugueſe captain could give him reſpecting the paſſage, (no pilot being to be had,) was to lead the way, we were to follow; theſe points adjuſted, I returned on board my own veſſel, and the next morning we ſailed.

The firſt of July we anchored under a promontory, ſuppoſed to be Cape St James, about a degree and a half diſtant from the weſt channel of Cambodia river. This was the firſt high land on the continent we met with. Here again we were all at a ſtand, nobody being able to point out the road to Donai. The mandarin and his people never having being there, could give us no information. Vexed at my diſappointment, I determined to go on ſhore myſelf in our pinnace, and to endeavour to gain ſome intelligence. Mr Bayard and the ſecond officer accompanied me; I took two of the mandarins ſervants as linguiſts. When we reached the beach I ſent the linguiſts on ſhore, keeping every body elſe in the boat; after ſome time they came back, leading two or three of the moſt miſerable looking objects that ever I beheld, upon the very point of periſhing with hunger and diſeaſe. The linguiſts telling us we might land in ſafety, we did ſo. Theſe poor wretches acquainted me that they belonged to a village hard by, in which were left about fifty more, much in the ſame condition with themſelves; that a fleet of Ignaack's, in its way to Donai, which it was now blockading, had, two months before, paid them a viſit, and plundered them of the ſcanty remains left by a horrid famine, ſuppoſed in the preceding year to have carried off more than one half of the whole inhabitants of Cochin China, and that they had nothing to eat now but a root thrown up by the ſurf on the beach, which cauſed them to break out in blotches all over their bodies; it was ſhaped ſomething like a ſweet potatoe, but longer. I was now no longer at a loſs to account for the indifference the wretches I ſaw at Tringano ſhewed to my offer of procuring their releaſe; they were not poſſeſſed of ſufficient patriotiſm to prefer liberty with ſo ſcanty a fare in their own country, to ſlavery with a full belly in a foreign one. There is no ſlavery in Cochin China. On perceiving the mouths of two or three rivers to the N. W. and aſking their names, they told me one of them led to Donai. Several more of theſe objects were now gathering round me; diſtreſſed at this ſcene of miſery not in my power to relieve, I haſtened on board my boat, and took with me an old man, who appeared the moſt intelligent, to inform our mandarin of all he knew, and to enable us to determine what was next to be done.

A comfortable meal having cheered up the old man's ſpirits, he had a long converſation with his countrymen; the reſult of which was, that a village called Huttien, a few hours ſail from where we then were, having reſiſted the attacks of Ignaack's fleet, the mandarin was deſirous of going to it, hoping to get ſome ſatisfactory intelligence of his friends. Thither we bent our courſe, the old man ſerving as a pilot; the next morning we anchored a-breaſt of it. A number of fiſhing boats hovered about the veſſel, but kept aloof till two of the mandarin's ſervants were ſent to them in a ſmall prow. They then came to the

the number of fourteen or fifteen. Our mandarin ſent a meſſage to the chief of the village by them. The people in theſe boats were ſtout perſonable men, and had not the leaſt appearance of want amongſt them. Every boat was well furniſhed with bows and arrows, ſwords and lances. In the afternoon, the mandarin of the village ſent his compliments to our mandarin with a preſent of beetle, and apologized for not waiting upon him in perſon, on account of his being much indiſpoſed; our mandarin being ſo well ſatisfied that he determined to go on ſhore next morning, myſelf and the other gentleman promiſed to attend him. Having ſent the mandarin of the village notice of our intentions, early in the morning ſome boats came from the ſhore to conduct us to the landing place. Our mandarin's ſervants who went on ſhore the evening before, and ſtaid all night, came with them, and gave their maſter a favourable account of the inhabitants. They alſo brought on board with them a man who had formerly ſerved as a ſoldier under the mandarin's command. He ſeemed tranſported with joy on recognizing his old maſter. After breakfaſt we ſet out, the ſoldier ſitting at the mandarin's feet; and during our paſſage towards the ſhore, he recounted to his maſter the particulars of Ignaack's ſucceſſes, the king's death, and how the people of this diſtrict had repulſed the rebel fleet. He acquainted him that the king's brother, whom they called Antoine, diſſatisfied with his wife, and the reſtraint he was kept under, had found means to eſcape from Ignaack, and was gone in arms with a conſiderable force into Benthoun. Yet before the boat reached the ſhore our mandarin was ſeized with a panic, which I never could learn the real cauſe of, and deſired me to put about and return to the veſſel. Unable to conceive his motives, his own ſervants aſſuring me there was no cauſe of apprehenſion, we continued our courſe till the pinnace came into ſhallow water, and could proceed no further. Here we were preparing to get into a country-boat, when the mandarin caught hold of my clothes, earneſtly entreating me to deſiſt, crying out "*tyson! tyson!*" which is the name the adherents of Ignaack go by in the country. Mr Moniz ſeeing this, offered to go on ſhore to learn who the people really were; Mr Bayard accompanied him. They ſoon came back with the principal mandarine of the village. He came into our boat and invited our mandarin to ſhore, the ſoldier offering to remain as hoſtage, and to forfeit his head if any harm befel him. All was ineffectual to remove his fears; he ſtill cried out louder than ever to put back. Finding his timidity not to be overcome, I aſked the mandarine of the village to go with us and ſee our veſſel; he did not heſitate. After he had been on board a ſhort time, he complained of being very ſick; I therefore diſmiſſed him, firſt making him a ſmall preſent.

We then left the village of Huttein, and continued our courſe along ſhore ſix or ſeven days, and anchored at a fiſhing village near Pulo Cambir de Terre, to inquire for water and other refreſhments; but the water there being very briackiſh, one of the fiſhermen offering to pilot us to Quinion, where plenty of good water and freſh proviſions might be had, we accordingly proceeded thither. No ſooner did our mandarin learn that we intended to touch at Quinion, than he ruſhed from the cabin in a moſt diſtracted manner, and threw himſelf at my feet, when he informed me that Quinion was the province in which Ignaack reſided, and that its harbour,* to which we were going, was the rendezvous of his fleet. It did not however prevent me from proceeding, as I knew that the greateſt part of Ignaack's force was to the ſouthward. We continued our courſe, and the 13th July we anchored in the bay. The coaſt, in many places highly cultivated, had now a moſt delightfull appearance, the lowlands planted with paddy, and the hills with pepper to their very tops.

Here we found two Portugueze ſhows; and the ſupercargo of one of them coming on board, a little before we anchored, I underſtood from him that we had nothing to fear; on the contrary, that

* Quinion, or Chinchen-bay, is an excellent harbour, where veſſels may be perfectly ſheltered from every wind; the entrance is very narrow, and the want of a ſufficient depth muſt oblige ſhips of large burthen to wait till high water to go in. It is ſituated in lat. 13° 52′ N.

Ignaack himſelf was exceedingly alarmed at our arrival, and would be well ſatisfied to find that we had no hoſtile intention againſt him, which he was in dread of from what had happened laſt year at Turon. This diſpute aroſe from the rebels attacking and taking a boat, conveying military ſtores from an Engliſh ſhip to the royal party. The king's party having received a ſignal defeat while the ſhip lay in the harbour, the mandarins fled on board for protection, and induced the commander to undertake to carry them to Donai, promiſing to indemnify him for the loſs when he arrived there. How they were diſappointed and brought to Bengal I have before related. As ſoon as we anchored, I ſent a young man, who ſerved me as a writer, on ſhore, with my compliments to the mandarin in charge of the fort, to acquaint him that the veſſel belonged to the Engliſh government of Bengal, and that our buſineſs in Cochin China was to ſettle a friendly intercourſe and commerce between the two countries. In the evening he returned with a very civil anſwer from the mandarin, purporting that he ſhould immediately ſend notice of our arrival to the king (Ignaack,) and that in the mean time we were welcome to furniſh ourſelves with water and all other refreſhments the place afforded. Next day the mandarin himſelf came on board, and brought me a preſent of a hog. Ever after he viſited me daily during our ſtay. He was a jolly man of between 50 and 60 years of age. By his deſire, I ſent my writer on ſhore to go with him to the king's brother, who lived near, to whom I ſent a preſent of a piece of muſlin, two pieces of chintz, and ſome bottles of liquor. On his return, he acquainted me that he had been graciouſly received, and aſſured me that the king was exceedingly well diſpoſed towards the Engliſh, and would not fail to treat me with the moſt honourable diſtinction; and that the king's ſon-in-law, who was his prime miniſter, would come down to ſee me in a few days.

He accordingly arrived the 16th, and the next morning having received an invitation, I landed to make him a viſit. We were met on the beach by the mandarin of the port, who conducted us to a large ſtraw ſhed, which he informed me was his houſe, where his highneſs was waiting to receive us. On each ſide of the entrance were drawn up twelve of his guards, dreſſed in blue linen, and a kind of helmet on their heads, made either of leather or of paper, lacquered over, and ornamented with flowers and devices of block-tin, as were the hilts and ſcabbards of their ſwords, ſo that they made a regular, if not a martial appearance. On our entrance we found a young man of a pleaſing aſpect, ſeated croſs-legged upon a low table. He roſe on our approach, and pointed to ſome chairs which were placed on each ſide of him for our accommodation. After a few ordinary queſtions on his ſide, as whence we came? what had brought us to Cochin China? how long we had been on our paſſage, &c. I acquainted him I was a ſervant of the Engliſh government in Bengal, to which the veſſel I came in belonged; that my buſineſs in Cochin China was to ſettle a friendly intercourſe and commerce between the two countries, which I made no doubt would be for the advantage of both. I then deſired to know whether he was authoriſed to inform me upon what conditions ſuch commerce could be carried on to the ports in their poſſeſſion? Inſtead of anſwering me, he deſired to know what preſents I had brought for the king, and whither I intended to go to court? I told him I would go if the king ſent me an invitation, and carry ſuch preſents with me as I hoped would be acceptable. I preſented him with a pair of neat piſtols, and ſome pieces of cloth, &c. I could now get him to talk of nothing but preſents. Before we parted, I applied to him for the uſe of a ſtraw hut near the watering-place; he told me he was not authoriſed to grant it. He then informed me he ſhould return to court the next day, and invited me to accompany him. I begged to be excuſed, as I wiſhed before I ſet out to receive an invitation from the king. He appeared rather hurt at this, fearing I ſuſpected he had not authority to invite me. I obſerved that his refuſal of ſo mere a trifle as a hut to live in, which I offered to pay for, was almoſt ſufficient to doubt it. Soon after I took my leave, when he aſſured me he would deſire his father to ſend me an invitation without delay; and as for a houſe, I might take any one I choſe in the place.

Three days after I received a formal

written invitation and ſafe conduct from Ignaack, it was brought on board with great ceremony by ſeveral mandarins. They deſired the colours might be hoiſted on the occaſion, an umbrella raiſed to open it under, and that I ſhould ſtand up to receive it; all theſe requiſitions being complied with, it was opened, read, and preſented to me. The mandarins did not fail hinting to me, how exceedingly happy the bearers of this diſtinguiſhing mark of the royal favour would be to receive ſome token of acknowledgement for their trouble. Having treated them with a deſert of wine and ſweetmeats, I diſmiſſed them ſatisfied, firſt ſettling with the port mandarin to be on ſhore next evening, ſleep at his houſe, and ſet off the next morning for the royal reſidence. He engaged to have a palanquin ready for me, horſes for the two gentlemen and my writer, who were to be of the party, and coolies to carry the king's preſents and our own neceſſaries.

When his invitation was explained to me, I was much ſurpriſed to find that his majeſty ſhould think it incumbent on him to account to me how he became poſſeſſed of his preſent dignities. It began by ſetting forth, "That the late king of Cochin China and his miniſters, having, by their oppreſſions, ſtarved the people, it had pleaſed God to make him the inſtrument of their deliverance, and to raiſe him to the throne," &c. &c. Our poor unfortunate mandarin, who was now on board incog. and the better to conceal himſelf, dreſſed in an Engliſh dreſs, his beard ſhaved, his teeth cleaned, and, what diſtreſſed him moſt of all, his nails reduced three or four inches, deſiring to ſee the paper, told me with tears in his eyes, that the ſeal affixed was the ancient ſeal of the kings of Cochin China, which the villainous poſſeſſor had ſtolen; that the reaſons he aſſigned for ſeizing the government were falſe, and that he alone was the ſole author of the calamities his country had and ſtill experienced. He conjured me not to truſt myſelf in his power, for I ſhould never return.

(To be continued.)

FOREIGN LITERARY NOTICES.

M. D'Ohsson is publiſhing the Biography of all the Sultans of Conſtantinople. This work he draws from original materials, which his long reſidence in that capital, and his perfect knowledge of the Turkiſh language, have afforded him. The life of each Sultan will be accompanied by his portrait, copied from the original portraits, which are carefully kept in the Seraglio of the Grand Seignior.

In the Turkiſh printing-preſs at Conſtantinople, which was ſet up about two years ago, under the protection of Sultan Selim, there is now printing a Dictionary of the Turkiſh, Greek, Latin, French, and Perſian languages, in three volumes folio.

Dr Wittman, of the Royal Artillery, who accompanied Brigadier General Koehler's Military Miſſion from Conſtantinople into Syria and Egypt, and who acted occaſionally as Phyſician to the Grand Vizier, and had the medical care of the miſſion, is preparing to publiſh an account of his intereſting Travels in Turkey, Syria, and Egypt, including a Meteorological Journal, and Remarks and Obſervations on the Plague, and on the other diſeaſes of thoſe Countries, accompanied with plates.

Among thoſe who have devoted themſelves to the dangers and cares of remote voyages to extend the ſphere of human knowledge, Alex. de Humboldt is highly to be diſtinguiſhed, who, with a moderate fortune, and without the ſuccour of any government, but with uncommon knowledge, with an ardent zeal for the ſciences, and a courage proof againſt every thing, has propoſed to make the tour of the globe, to collect new obſervations on nature,

and

and on men, on the theory of the earth, on aſtronomy, on geographical poſitions, and on animals, plants, and ſtones. After having already traverſed a great part of the deſarts of South America, he has lately ſet out for Peru, by land, with a deſign to return to Europe by the Eaſt Indies. His laſt letters are from Carthagena. The paſſage which he made to arrive thither was extremely dangerous. After having diſembarked on the rivers of Rio Sinu, where he found a multitude of crocodiles, and of the Indians of Darixa, who are diſtinguiſhed from the Caraibes who ſurround them, both by their ſmaller ſize, and by their plumpneſs and ſtrength, he encountered a tempeſt, wherein his little veſſel was on the point of being overſet, and was only ſaved becauſe they were enabled quickly to cut down a ſail, at the very inſtant when the pilot cried out, that the ſhip would no longer anſwer the helm. They retired behind Cape Gigante, where they fortunately eſcaped death. M. de Humboldt diſembarked, to obſerve an eclipſe of the moon, which took place on the 29th to the 30th of March, and which was total in all thoſe countries; but, when he was at a certain diſtance from his companions, he ſaw ſome Negro-fugitives making towards him with poniards; and it was with much difficulty that he was able to eſcape them, and to reach the ſloop before them. It was on Palm Sunday, and preciſely the ſame day wherein, laſt year, he had eſcaped a danger no leſs imminent, on the river Oroonoko, where, ſurrounded with crocodiles, his little bark was near overſetting, and giving him up to thoſe voracious animals.

About the end of laſt April, ſome workmen, who were employed in trenching a piece of ground belonging to the Petrini family, at a ſmall diſtance from Rome, diſcovered the ſkeleton of an animal, which attracted their attention by the immenſe ſize of its bones. A bone of the leg, which they meaſured, was two feet and four inches in circumference. They alſo found ſeveral teeth, ſix inches long, and very much reſembling thoſe found in Siberia, and on the banks of the Ohio, in America. By the careleſſneſs of the workmen, this choice fragment of natural hiſtory was very near being entirely demoliſhed; a part of it alſo, on expoſure to the air, almoſt immediately diſſolved into aſhes. It is ſuppoſed that this ſkeleton belonged to one of thoſe ſpecies of immenſe animals, ſuch as the Mammoth, which are now totally extinct, and can only be traced by the caſual diſcovery of their enormous remains.

Dr Prieſtley intends to print immediately two conſiderable works, viz. a Continuation of his Eccleſiaſtical Hiſtory till the preſent time: and Notes on all the Books of Scripture.

Profeſſor Porſon has nearly ready, a ſupplement to the Notes and Preface of his firſt edition of the Hecuba of Euripides, which edition will render it the ſame as that lately printed at Cambridge.

SCOTISH LITERARY NOTICES.

Dr Tennant, late Chaplain to the King's troops in Bengal, is now preparing for the Preſs, an intereſting Work, entitled—Strictures on the Domeſtic and Rural Economy of the Hindoos.—It is remarkable, conſidering the vaſt extent of our poſſeſſions in Aſia, and the long period during which we have retained them, that no publication profeſſedly agricultural has yet appeared to deſcribe the practice of this moſt uſeful art throughout theſe populous and extenſive provinces. While our countrymen, with indefatigable induſtry, and no inconſiderable ſucceſs, have inveſtigated the Antiquities, Religion, Natural Hiſtory, and Literature, of Hindoſtan, the rural economy and domeſtic ſtate of this vaſt peninſula has been hitherto almoſt entirely over-

looked. The annual volume of researches, published by the Aſiatic Society, will bear a laſting and honourable teſtimony to the learning and enterprize of its members; it is to be regretted, however, that agricultural ſubjects do not make a part of its plan, or that the individuals who compoſe that inſtitution, from the early ſeaſon of life at which they leave Europe, and the conſequent direction of their ſtudies, are not generally qualified to diſcuſs the various branches of this complex and important ſubject.

The ſtate of Agriculture in any country, is perhaps, of all others, the moſt deciſive of its importance, and the rank to which it is entitled in the community of nations. To an inquiſitive mind, this will always be an object of primary inveſtigation: Independent of its more immediate utility, it enables us to aſcertain the rank due in the ſcale of improvement, to the Oriental nations, with more certainty, than their caſual attainments in leſs important branches of knowledge.

Unqueſtionably, however, much may be learned by an acquaintance with the agricultural practice of a numerous people, in ſo many reſpects differently circumſtanced from ourſelves: Even the errors and imperfections of the Hindoo huſbandry, if well acquainted with their cauſe, may enable us to correct ſome of our own. Where the crops are of ſimilar grain, much benefit may be derived from a knowledge of the different modes of their culture; where the products are different and unſuitable to a European climate, ſtill they are our own; and as a part of the empire, are entitled to our encouragement and protection.

The culture of indigo, cochineal, ſugar, opium, lac, and many other articles not produced in Britain, is not to be regarded merely as an object of curioſity to literary men, but has become abſolutely neceſſary to our own commerce, the proſperity of our foreign dominions, as well as an object of profitable ſpeculation to many individuals of our countrymen.

Theſe different particulars, the author of the preſent publication has had the beſt opportunity to inveſtigate and expand. He has reſided long in the country, and travelled over moſt extenſive tracts of it, while he invariably minuted upon the ſpot, the articles of information which he received. Without labouring for the ornaments of ſtyle, or paying any minute attention to the manner of conveying his knowledge, his liberal education and extenſive acquaintance with agricultural ſubjects, have ſecured him from any inaccuracy or obſcurity of language.

A brief ſtatiſtical account of the agricultural and domeſtic economy of the Hindoos, does not admit of tedious reſearch, or much originality of thought; one ſubject, however, of great importance, will be found placed by this author in a light entirely new. This is the influence upon the ſecurity and comfort of the natives, ariſing from European conqueſts in Aſia. The anarchy univerſally prevalent in Hindoſtan, at and previous to the period of our conqueſts, has rendered the government of Europeans, however imperfect, a great bleſſing. In ſpite of the calumnious miſrepreſentations of ſome popular writers upon the Continent, this poſition receives full and complete evidence from the comparative ſtate of our provinces at preſent, with their condition, previous to their conqueſt.

The author's own language will beſt convey his ideas upon this intereſting point; after quoting the opinion of a reſpectable officer upon the ſubject, he thus proceeds: "Such is the comparative ſtate of the Britiſh provinces and the reſt of India, drawn by a diſintereſted ſpectator: I have often had occaſion to witneſs its accuracy and truth. Is it envy at our ſucceſs, or from what other principle does the Abbe Reynal, and, after him, ſome ignorant declaimers, give out, that the Engliſh have robbed the natives of their poſſeſſions, and diſtreſſed them by their cruelties? The reverſe is the fact. The Britiſh territories are the only part of the country which they peaceably poſſeſs: The only aſylum where, at this hour, they enjoy, in any competent degree, either comfort, ſecurity, or protection.

"Among a people ſo long accuſtomed to miſrule, it would, perhaps, be too ſanguine to expect, that habits of induſtry and ſubordination can ſpeedily be eſtabliſhed. Yet that the extenſion of European dominion over this vaſt country proved a great bleſſing, is a truth

truth as incontrovertible as any in the ſcience of morals. It has already been brought to the teſt of experience; and, as far as that has extended, the truth has obtained all the evidence of demonſtration. When, therefore, you hear of inſtances of miſconduct in our countrymen, and there, no doubt, have been ſome, theſe cannot overturn the general principle; for aſſuredly, a ſyſtem in ſome reſpects bad, may be a great improvement on another, which has always been eſſentially and radically worſe."

There is now printing at the Glaſgow Univerſity Preſs, by Meſſrs Serymgeours, an edition of HERODOTUS, in 7 Vols. Small Octavo, from Weſſeling's Text and Tranſlation, corrected by the learned Profeſſor Porſon.

Dr Mackay's Treatiſe on the Sliding Gunter is in the preſs. In this tract, the uſe of the above rule is applied to the ſolution of all the various problems in Navigation; viz. in reſolving Plain Sailing, Traverſe, Parallel, Middle Latitude, Mercator's Oblique, Windward and Current Sailings; the conſtruction and Uſe of Charts; the method of finding the Latitude by double Altitudes, the Variation of the Compaſs by Amplitudes and Azimuth's; Lunar Obſervations; a Sea Journal, &c. With an introduction containing its deſcription and uſe in Arithmetic and Trigonometry; to which are added the deſcription and uſe of the Maritime Scale; with tables for calculating the latitude from the meridian altitude of the ſun or a fixed ſtar. A treatiſe, written, expreſsly on the uſe of the Sliding Gunter in Navigation, has hitherto been a deſideratum, and we are happy to ſee it undertaken by ſo able a hand.

Propoſals have been iſſued for publiſhing in Numbers, an edition of Millot's celebrated Work, THE ELEMENTS OF GENERAL HISTORY, which we hope will meet with due encouragement.

POETRY.

For the Scots Magazine.

THE CHACE, A BALLAD.

WHERE Loch Mary roars round its mountainous ſhores,
And lends the young *Yarrow** its wave;
Where Dryhope is dun with the ſultry ſun,
Stood the caſtle of Gilbert the brave:
Of Gilbert, the fear of the ſouthern race,
In the moonlight combat afar on the hill,
The boaſt of the *Foreſt*, and chief in the chace,
Whoſe ſtern eye of war, and whoſe love-ſoften'd grace,
Were the pride of the fair Anne Morville.

At the fall of even, when duſky the heaven,
The lovers had met in a grove,
To breathe their ſoft vows beneath the green boughs,
Where the cuſhat ſat cooing above;
They whiſper'd the date of the nuptial day,
And ſigh'd that three mornings were yet to awake.

His ſigh was deep as his rage in the fray,
And the love of the damſel was mild as the ray,
That now play'd on the heaving lake.

In the following morn, at the ſound of the horn,
The yell of the huntſmen aroſe;
And the clarion ſhrill ſhook every hill,
As if trod by a thouſand foes.
O gay was the revel along the green,
When the quiver'd horſemen ſkirmiſhing join'd,
But never a chief of ſo gallant a mien,
Though many aſſembled, on that day was ſeen,
As Gilbert, whoſe bow hung behind.

Ah! many a hart from the hind ſhall depart,
And the dens of his love, in the wood;
And the briſtled boar ſhall welter in gore,
Far far from his laſt night's abode.

* The river Yarrow flows out of St Mary's loch.

But though all the beaſts of the mountains fall,
Can the red tide atone for a ruddier ſtain?
A hundred antlers hung in the hall,
And the trophied tuſks of the boar were but ſmall,
For the life of a chieftain ſlain.

Let ſtart the dun roes at the ſound of their foes,
And the fear of the hunter's wile,
For with bugle and hounds the region reſounds,
O'er many a copſe-cover'd mile.
And a hundred courſers neigh'd in the wind,
On the green hills of Henderland*, ſounding afar,
The lake of St Mary the revelry join'd,
And thunder'd throughout to its mountains behind,
The ſhout of the woodland war!

Ere felt was the power of the noontide hour,
Ten deer fell by Gilbert's hand;
And twice ſix more were pierced at the core,
By the reſt of the hunter band;
When, furious and foaming his hungry teeth,
A bellowing boar ruſh'd on thro' the dell,
A tempeſt of arrows, ſwift ridden by death,
Diſcharged on the monſter its ravenous wrath,
But more than a monſter fell!

Sigh ye ſons of the bow, for the hunter laid low,
By the chance-erring arrow miſled,
And bewail the ſad hour, ye dames of the bower,
And comfort the bride of the dead:
For fallen is the fear of the ſouthern race,
In the moonlight combat afar on the hill,
The boaſt of the foreſt, and chief in the chace,
Whoſe ſtern eye of war, and whoſe love-ſoften'd grace,
Were the pride of fair Anne Morville.

And deep did you grieve, and your boſoms heave,
Ye chieftains and dames of the hall,
But the hapleſs bride, when ſhe heard he had died,
She wept not—ſhe wept none at all;
For the blaſting news, like a bolt of the ſky,
In a moment had dried up and wither'd her brain;
Not a tear-drop remained to moiſten her eye,
And the ſoul-moving ſpark of her reaſon did fly,
And never returned again!

Deſpair gnawed his prey in her boſom by day,
Mid the darkeſt abode of the tower;
And ſhe went to the grove to meet with her love,
At the blue and moonlight hour!
Thence oft, as the mood of her madneſs inclin'd,
She flew to the ſpot where the hunter fell,
Embraced each buſh, with a preſſure ſo kind,
As though ſhe believ'd, in her nerve-broken mind,
That her lover was yet in the dell.

Soon her body ſhe gave to her Gilbert's grave,
That bloom'd in the beechen grove,
Where they breath'd their laſt vows beneath the green boughs,
While the cuſhat ſat cooing above.
And the villager yet, while he points out the place,
Relates with a ſigh their ſad ſtory of woe,
And adds, that they *wooed* 'mong a mortal race,
But were *wedded* above, with celeſtial grace,
Which the children of earth cannot know!

Etterick Forest. A. M.

* A beautiful farm by the ſide of St Mary's lake.

For the Scots Magazine.

SIBYLLINE VERSES,

On the Roman Secular Games.

FROM ZOSIMUS.

BEYOND the longeſt term aſſigned to men,
When ſlow revolve the hundred years and ten,
Then Romans let the ſanguine current flow
From victims ſacred to the gods below;
Where copious Tiber laves the igneous plain,
Let lambs and kids your deep-trench'd altars ſtain,
Propitious, to the Fates of Ocean born,
As ſoon as Phœbus ſhrouds his ſplendid horn.
And Ilythyiæ of the ſable hue,
Who gave our ſons this holy light to view:
But offer next, as mindful of your birth,
A coal-black boar and ſow to mother Earth;
To mighty Jove beneath the ſun's pure light,
Preſent two ſtately bulls of ſnowy white;
While milk-white heifers, Juno's ſhrine ſhall ſtain;
The ſable hue, celeſtial Gods diſdain.
With equal honours round the altar's brim,
The Latin youth ſhall next reſponſive hymn
Phœbus Apollo with his locks unſhorn,
The graceful God of bright Latona born.

While from the ſeparate choirs the Pœans riſe,
Melodious ſwelling to the clear blue ſkies,
Let maids and youths retreat with hymns unſung,
If withered lies the ſtock from which they ſprung.
But let the dames whom marriage bonds confine,
Retreat, to kneel at Juno's myſtic ſhrine;
For tho' to either ſex her bounty flows,
Yet partial gifts on matrons ſhe beſtows.
The choiceſt diſhes that your banquets yield,
Shall crown the altars in the ſacred field:
Appeas'd by theſe, fell dæmons ceaſe to frown,
And high immortals look propitious down:
While frantic crowds around the temple throng,
High to the nightly heavens they raiſe the ſong,
The conſtant dance goes round both night and day
'Till three ſucceſſive ſuns have roll'd away,
While laughter mingles with each myſtic deed
Sacred to ſable Hell's infernal breed.
Latium! the ſceptre ne'er deſerts thy hand
While theſe remain—thou ſhalt the world command. O.

For the Scots Magazine.

THE SCHOOLMASTER.

MID the retirement of a woody vale,
In humble hamlet, which the trees obſcure,
Y clad in common garb, by ſtudy pale,
Dwells one among the ſimple peaſants poor,
Well vers'd in claſſic page and ancient lore;—
And tho' by nature clep'd a favourite child,
Whom genius taught in poeſy to ſoar,
He ſtill preſerves his ſimple manners mild,
He courts the ſphere where luxury has ſmil'd.
Tho' every part of learning kent he well,
And ſcience op'd to him her wond'rous page;
In teaching village ruſtics how to ſpell,
He pas'd, forſooth—the flower of his age!
And tho' poſſeſs'd of all that forms the ſage,
To narrow ſphere he kept himſelf confin'd,
He never did in any work engage,
That call'd forth all his energy of mind,
And to his own perfections he was blind.
Well we may wonder that a man ſo wiſe,
Endow'd with all that ever learning taught,
To climb the ſteepy hill of fame ne'er tries,
No genial climate for the muſe e'er ſought;
Nor ever tried to advance his fortune ought;—
But envy often blaſts the laureat wreath,
And fame has often proved moſt dearly bought,
When furies fell their baneful curſes breathe,
And calumny's foul ſting that's ſharper far than death!

Oft would he hie into the greenwood ſhade,
While he the playmates of his youth forſook;
And on the ſpangled lap of nature laid,
He'd pore with ſtudious gaze upon his book,
Lulled by the ſound of noiſy rippling brook;
The ſocial bliſs he often would refuſe,
And rather lie in ſome ſequeſter'd nook;
Than all the trappings of the proud he'd chuſe
To meditate and woo the thankleſs muſe.

Each fleeting ſeaſon to the wight was dear,
The ſmile of ſpring and ſummer's broadeſt bloom;
The mellow autumn with her foliage ſear,
And even the murky ſkies in winter's gloom;
They taught, in nature's language to preſume,
The penſive bard to ſound the breathing wire,
And while his mind the muſes bright illume,
He "wakes to extacy the living lyre,"
Which all around with raptures wild admire.

Ah! how adverſe are the decrees of fate,
Which often cauſe the illiterate to riſe;
Which ſee apoſtates rank'd in robes of ſtate,
While merit faintly blooms, and droops, and dies!
Or lingers out a life of tears and ſighs,
Stung the baſe brats of fortune to behold;
To climes remote from "proſperous folly" flies,
And dwells unknown, unbleſt with ſhining gold,
With mind unſtrung by poverty's chill cold.

Oh! had I but the noble power to bleſs,
No poet wight ſhould ever ſing in vain;
I'd raiſe the ingenious children of diſtreſs,
And each alike ſhould take of my domain;
To adminiſter to want be ever fain,
And from diſtreſs to wipe away the tear;
To pity ſufferers of ſtound and pain,
And to their plaints to lend a ready ear,
Their tales of woe, and eke their thanks to bear.

C.

For the Scots Magazine.

THE ROSES.

FROM AUSONIUS.

ONE vernal morn when Heſper's roſeate ray
Gleam'd ſoftly o'er the freſh-exhaling dew,
I wander'd forth ere roſe the feveriſh day
While fanning breezes round my temples blew.

As ſlow I traced the garden's ſmooth-paved walk,
On every bending roſe the dew-bells hung,
While big drops trickling down each moſſy ſtalk,
Quivered, and into ſudden contact ſprung.

Faint were the beams of Heſper's ſparkling hair,
As if the Roſe had ſtolen his light away;
For Venus miſtreſs of the radiant pair,
Had crown'd them both with Love's ſoft amber ray.

Thus the pure luſtre of the Morning Star
Adorns the Roſe, the favourite flower of Love,
While roſy fragrance breathes from Heſper's car
Perfuming wide the airy fields above.

Here on one branch, two beauteous roſes grew;
Full-gemm'd, the one her purple boſom heaves
Her ſoft green veil, the other backward drew,
To ſhew the tip of nicely-folded leaves.

The leaves expanding in the genial air,
In pregnant pride, her yellow ſeeds diſplay;
Meanwhile the other's ruddy flaming hair
Was ſwept by zephyr's gentle breath away.

Still bloom'd the one, but while I muſing view'd
The purple petals in diſorder ſpread
An eddying breeze along the ſurface ſtrew'd
The new-blown honours of its ſmiling head.

The Roſes thus in one eventful day,
For age purſues the roſe's youthful bloom;
In brilliant beauty flaunted proudly gay,
And withering bow'd their ſun-beat purple plume.

Y.

For the Scots Magazine.

ADDRESS TO POVERTY.

THE various themes of proſperous joy,
May fortune's favour'd ſons employ;
In lofty ſtrains let them proclaim,
Her partial gifts of wealth and fame.

No votary I, at her fair ſhrine,
Whoſe ſmiles propitious ne'er were mine;
But lowly at thy feet I lie,
And hail thee, humble Poverty!

Thou conſtant inmate of my bow'r,
Companion of each penſive hour,
Queen of the ſcorned and abject ſtate,
Deſpotic ſovereign of my fate;

'Tis to thy ruling power I owe,
That peace the great ones never know,
Sheltered beneath thy watchful eye,
Rapacious plunderers paſs me by:

By no ſuperfluous treaſures preſs'd,
No dreams of loſs diſturb my reſt;
No flocks have I to guard from cold,
No cheſts ſurcharged with ponderous gold.

Emptied of all my little ſtore,
Misfortune's hand can graſp no more;
Freed from the toil poſſeſſions give,
In careleſs eaſe with thee I live;

Secur'd within thy narrow pale,
The world's temptations ne'er aſſail;
No courtiers preſs for entrance here,
Nor flatteries baſe annoy the ear:

Beſt guard againſt ambitious ſtrife,
Yet friendly to the moral life;
At thy approach ſee luxury fly,
And pleaſures fade away and die.

Thy touch, thou cold repulſive maid,
Can make the bold and bad afraid;
Spurn'd by the wealthy and the proud,
Yet, lovely virtues round thee crowd.

See Abſtinence, ſalubrious fair!
And Prudence with a brow of care;
See Pity's tear for other's woe,
Which ſympathy has taught to flow.

Meekneſs, the child of diet ſpare,
And Modeſty, her ſiſter fair,
Submiſſion with an equal mind,
In every ſtate to heaven reſign'd:

Humility, with down-caſt eye,
And blending all ſweet Piety;
And are theſe graces all thy own?
The handmaids that adorn thy throne.

Ah, gentle fair! ſuch gifts impart,
Impreſs them on thy votary's heart.
Then happy will my portion be,
Tho' Poverty I dwell with thee.

ELIZA.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS.

Tuesday, August 31.

This day at two o'clock, pursuant to his Majesty's royal proclamation, the Lord Chancellor came down to the House, and being seated on the Woolsack, Mr Quarme, Deputy-Usher of the Black Rod, was sent to order the attendance of the Commons; and accordingly that House, being represented on this occasion by Mr Dyson, and the principal clerks and officers of the House, appeared at the bar.

The Lord Chancellor then ordered his Majesty's recent proclamation and writ to be read, which was accordingly done by the reading clerk, and by which it appeared to be his Majesty's royal will and pleasure, that the Parliament should be farther prorogued until the 5th day of October next, and the Lord Chancellor stated, that the Parliament stood prorogued till that day accordingly.

Lords Hobart and Pelham attended as Peers upon this occasion; but no commission took place. None of the Members of the new House of Commons attended, as not being duly qualified; nor was the mace of the House of Commons brought up on the occasion.

MONTHLY REGISTER.

FOREIGN INTELLIGENCE.

FRANCE.

The greatest tranquillity has reigned in the French Capital and Empire since our last. The consular government is daily acquiring more stability and confidence, and addresses have been presented from every quarter, congratulating the wisdom and vigour of the Executive.

Accounts from Leghorn, of the 25th ult. state, that the French squadron sent to Tunis to demand satisfaction of the Regency for the insult offered to a captain of a French vessel, and the commerce of France in general, had summoned the Dey, in the name of the First Consul, to pay, as an immediate compensation, a sum of 200,000 *colonnari*, and, in future, an annual contribution of 60,000 *colonnari*.—In case of refusal, the French Government threatens to declare war without delay. Other French ships of war dispatched to Algiers, were to have made equally peremptory demands; and among others, that of instantly setting at liberty all the slaves, of whatever nation, at present in the Algerine territory. If the Dey refuses to comply with these conditions, the French vessels are to blockade the harbour.

The most important intelligence in the French papers relates to the proceedings between Bonaparte and the Dey of Algiers. Bonaparte has written a letter to the Dey, demanding satisfaction for the insults offered to the French Republic. The Dey, by his answer, expresses his readiness to submit to all the demands of the First Consul, and assures him of his having adopted every necessary measure to appease his vengeance.

The *Moniteur* also contains a report by the Minister of Foreign Affairs, respecting the treaty between France and the Porte. The minister, in this report, makes some general observations upon the antient relations between the two countries, and touches upon the advantages which France will gain by enjoying the free navigation of the

Black Sea, by which a communication will be opened with the ſouthern provinces of Ruſſia.

The Firſt Conſul has made a preſent to the biſhops of Amiens, Autun, Avignon, Arras, Conſtance, Evreux, Gand, Limognes, Meaux, Metz, Mans, Namur, Nancy, Orleans, Soiſſons, St Brieux, Troyes, Verſailles, and Vannes, of an Epiſcopal Ring, as a mark of his ſatisfaction at the re-eſtabliſhment of good harmony between the prieſts of their dioceſes, and for the deſtruction of every ſeed of ſchiſm.

A more numerous preſentation of Britiſh ſubjects to the Firſt Conſul has not occurred than that which took place on the 2d inſt. Among them are the names of ſeveral diſtinguiſhed characters.

At the laſt Levee of the Firſt Conſul, on Thurſday, after the grand parade, Mr Fox was preſented. The Firſt Conſul, we are informed by a gentleman who has juſt arrived from France, received Mr Fox with peculiar diſtinction. He converſed with him with a very marked attention, and he ſaid that he was extremely happy to have the honour of ſeeing a man, whoſe fame as a Statesman filled all Europe; and it was with peculiar pleaſure that he could add, that Mr Fox had the beſt claim to his eſteem, in being the ſteady and enlightened friend of peace and conciliation between the two countries. Such, at leaſt, was the report at Paris of what the Firſt Conſul had ſaid to Mr Fox. After the Levee, Mr Fox dined with the Firſt Conſul.

It appears from the reports of the French Miniſter of Police, that there are now in Paris not fewer than 16,000 viſitors from Britain and Ireland. Theſe perſons may be eſtimated to expend, one with another, each 10s. Sterling a day of money drawn from this country. Thus, the ſum of Engliſh money which is now tranſferred to France, at the capital alone, is not leſs than 8000l. Sterling a day. No wonder, then, that the exchange with Paris ſhould be, as it now is, 6d. in the pound Sterling againſt London.

The commercial treaty between Britain and France is believed to be in a train of negociation.

A letter from Paris ſays, that the Civil Liſt is definitively arranged. The appointments of the Firſt Conſul are ſaid to be 24,000,000 (a million ſterling,) the other two Conſuls 1,500,000 livres each, each Miniſter 200,000 livres, each Senator 50,000, and alſo the Counſellors of State 50,000 each; each member of the Tribunate 20,000 livres.

A report is now prevalent, that the conferences on the ſubject of a commercial intercourſe with France are in full activity, and that they proceed with ſucceſs.

Of the prohibition of Engliſh newſpapers in France, there can no longer be any doubt. Mr Axtell, a reſpectable newſpaper vender, near the Royal Exchange, who ſupplies the Poſt Office, has juſt received orders to ſtop ſixty Engliſh newſpapers, ſent daily to France. We believe their whole circulation in the *Great Nation* does not exceed one hundred daily.

A ſlight ſhock of an earthquake was felt at Rochelle on the 17th ult. accompanied by a ſubterraneous noiſe.

Mr Fox labours with great diligence in the reſearches he is making in the libraries of Paris, for materials for the Hiſtory of England, which he is writing.

We hear that a Conſul is appointed by the French Republic to reſide in Glaſgow.

The place of Touſſaint's confinement is at length aſcertained. He has been impriſoned in the Caſtle of Joux, ſituated near Mount Jura.

The complaint of the French official journal, on the ſubject of the countenance given to criminals in the iſland of Jerſey, has attracted much attention. We are informed that even previous to the ſplenetic article in the *Moniteur*, M. Otto had addreſſed communications to this Government on the ſubject. M. Otto ſpecified nine individuals as charged with aſſaſſinations and other crimes in France, nay, with having actually offered money to induce men to undertake ſomething againſt the life of the Firſt Conſul. It is ſaid that theſe perſons, or ſome of them, had formerly been employed as agents by the Prince de Bouillon, our Commander in Jerſey during the war, a circumſtance to which no blame attaches, and it is not even pretended that they had any countenance in their deſigns ſince the peace. In conſequence of M. Otto's repreſentation, however, Government ſent orders to

Jerſey,

Jerſey to make the ſtricteſt enquiry after the perſons named, and four of them have been arreſted, and have been brought to Southampton to be delivered up. The other five are ſuppoſed to have gone to the coaſt of France, and there is not a doubt that they will not be permitted to return to Jerſey. In addition to thoſe ſpecified under the treaty of Amiens, ſeventeen perſons, Chouans or Emigrants, have been brought from Jerſey to Southampton, in order to be ſent out of the kingdom as aliens. Nineteen ſtill remain, it is ſaid, who are likewiſe to be brought to England. It is to be obſerved, that none but the nine perſons named as guilty of ſpecific crimes, were demanded, and that the ſteps taken againſt the others have been voluntary.

The Dutch mail brings intelligence of the aſſembling of a French army of 30,000 or 40,000 men on the Rhine, for the avowed purpoſe of military parade; but probably for the more important object of accelerating the final arrangement of the German indemnities.

The Italian Republic has not yet followed the example of that of the French in electing its Firſt Conſul to continue during life. A grand fete has however taken place in celebration of that event; and it is probable that the example of the French Republic will ſoon be followed.

The Government of the Italian Republic is now engaged in placing its army on the peace eſtabliſhment. From the firſt of next month it is to be augmented, in the courſe of the five following years, to 60,000 men.

The commercial intercourſe between the Auſtrian and the Turkiſh dominions, overland, and acroſs the Danube, which had been long interrupted, or rendered exceedingly inſecure by the war with the rebellious Pachas, has been lately renewed with perfect ſafety. It favours the conveyance of Britiſh goods into Turkey; as a great part of thoſe of our manufactures which are ſold at the German fairs paſſes ultimately by land into that country.

The Bank of Amſterdam is re-eſtabliſhed in full activity. A new Company, conſiſting of five perſons, has been inſtituted at Amſterdam, under the authority of the Dutch Government, which has for its object to proſecute the South Whale Fiſhery from the Cape of Good Hope.

The arrangements reſpecting the indemnities meet with more oppoſition than many would have thought poſſible. The Auſtrians and Bavarians ſeem even on the point of coming to blows.

It is ſaid that Admiral Storey, and the other Dutch officers of the marine, now in England, who delivered up the Dutch fleet to this country in 1799, intend to ſurrender themſelves as priſoners, in order that their conduct may be decided upon in Holland by a Council of War.

ALGIERS.

The Dey of Algiers has ſeveral thouſand Moors in his ſervice, both horſe and foot; and the Beys, or Viceroys of the Provinces, have each an army under his command. They have murdered four of their Deys, and depoſed two within the ſpace of 20 years. Algiers is built on the declivity of a mountain, and is in the form of an amphitheatre next the harbour; inſomuch, that the houſes, appearing one above another, make a very fine appearance from the ſea. The number of inhabitants is ſaid to conſiſt of 100,000 Mahomedans, 15,000 Jews, and 5000 Chriſtian ſlaves. Their chief ſubſiſtence is derived from their piracies.

Algiers, againſt which, it ſeems, the French are preparing an expedition, has for ages braved the reſentment of the moſt powerful ſtates in Chriſtendom. The Emperor Charles the Fifth loſt a fine fleet and army, in an unſucceſsful expedition againſt it, in 1541. The Engliſh burnt their veſſels in the harbour in 1655, and in 1670. It was bombarded by the French in 1688. In 1775, the Spaniards made a deſcent near the city, with a very formidable army, but were defeated with great ſlaughter. In 1784, they ſent a powerful fleet to attack the forts that defend the harbour; but they were repelled by the Algerines, although they made eight ſucceſſive attacks with great ſpirit and bravery. In 1767, the Algerines took the lead of the other piratical ſtates of Barbary, in refuſing to pay any longer their contribution to the Porte.

AMERICA.

American papers are received up to the 28th of July. The intelligence they

contain is of a very agreeable nature. It appears by the accounts from Philadelphia, as we formerly ſtated, that the diſtemper at firſt reported to be the yellow fever, has almoſt entirely ceaſed, and that alarms on the ſubject have diſappeared.

BRITISH INTELLIGENCE.

FROM THE LONDON GAZETTE.

Downing-Street, Aug. 3.

The King has been pleaſed to appoint Robert Liſton, Eſq. to be his Majeſty's Envoy Extraordinary, and Miniſter Plenipotentiary to the Batavian Republic.

The King has alſo been pleaſed to appoint John Hunter, Eſq. to be his Majeſty's Conſul-General at Madrid.

Whitehall, Aug. 3.

The King has been pleaſed to order a Conge d'Elire to paſs the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Rocheſter, to elect a Biſhop of that See, the ſame being void by the tranſlation of the Right Rev. Father in God, Samuel, late Biſhop thereof, to the See of St Aſaph; and his Majeſty has alſo been pleaſed, by his Royal Sign Manual, to recommend to the ſaid Dean and Chapter, the Rev. Thomas Dampier, Doctor in Divinity, to be by them elected Biſhop of the ſaid See of Rocheſter.

The King has been pleaſed to appoint the Rev. William Vincent, Doctor in Divinity, one of the Prebendaries of the Collegiate Church of St Peter, Weſtminſter, to be Dean of the ſaid Collegiate Church of St Peter, Weſtminſter, void by the tranſlation of the Right Rev. Father in God, Samuel, late Biſhop of Rocheſter, and Dean of the ſaid Collegiate Church, to the See of St Aſaph.

The King has alſo been pleaſed to preſent the Rev. Edward Depre, Clerk, Doctor of Laws, to the Deanry of the iſland of Jerſey, void by the death of the Rev. Francis Le Breton.

At the Court at Weymouth, Aug. 16.

PRESENT,

The King's Moſt Excellent Majeſty in Council.

His Majeſty in Council was this day pleaſed to order the Right Hon. the Lord High Chancellor, to iſſue writs for proroguing the Parliament, which was appointed to meet on Tueſday the 31ſt day of this inſtant Auguſt, to Tueſday the 5th day of October next; and alſo for proroguing the Convocations of Canterbury and York, which were appointed to meet on Wedneſday the 1ſt day of September next, to Wedneſday the 6th day of October next.

Downing Street, Aug. 21.

The King has been pleaſed to appoint Sir John Borlaſe Warren, Baronet, Knight of the Moſt Honourable Order of the Bath, and Rear-Admiral of the White Squadron of his Majeſty's Fleet, to be his Majeſty's Ambaſſador Extraordinary, and Plenipotentiary at the Court of St Peterſburgh.

The King has alſo been pleaſed to appoint James Craufurd, Eſq. to be his Majeſty's Agent at Rotterdam.

Whitehall, Aug. 24.

The King has been pleaſed to grant to the Rev. Samuel Goodenough, Clerk, Doctor of Laws, the place and dignity of Dean of the Cathedral Church of Rocheſter, void by the promotion of Doctor Thomas Dampier to the See of Rocheſter.

Whitehall, Aug. 28.

The King has been pleaſed to grant to William Bews, eldeſt ſon of William Bews, of Kirkwall, North Britain, his royal licence and authority, that he and his iſſue may take and uſe the ſurname of Barrymore only, purſuant to a requeſt in a codicil to the laſt will and teſtament of his maternal uncle, William Barrymore, late of Liſbon, in Portugal, deceaſed: Provided ſuch his Majeſty's conceſſion and declaration be regiſtered in his College of Arms, otherwiſe to be void and of none effect.

Whitehall, Sept. 4.

The King has been pleaſed to grant the dignity of a Baronet of the United Kingdom of Great Britain and Ireland, unto Archibald Dickſon, of Hardingham-hall, in the county of Norfolk, Eſq. Admiral of the Blue Squadron of his Majeſty's Fleet, and the heirs male of his body lawfully begotten, with remainder to his nephew, Archibald Collingwood Dickſon, Eſq. Captain in the Royal Navy, (eldeſt ſon of William Dickſon, Eſq. alſo Admiral of the Blue Squadron of his Majeſty's Fleet), and the

the heirs male of his body lawfully begotten: Provided ſuch his Majeſty's conceſſion and declaration be regiſtered in his College of Arms, otherwiſe to be void and of none effect.

At the Court at St James's, Sept. 8.

PRESENT,

The King's Moſt Excellent Majeſty in Council.

This day the Right Hon. Sir John Borlaſe Warren, Bart. K. B. was, by his Majeſty's command, ſworn of his Majeſty's Moſt Honourable Privy Council, and took his place at the Board accordingly.

Downing-Street, Sept. 11.

The King has been pleaſed to appoint Francis James Jackſon, Eſq. to be his Majeſty's Envoy Extraordinary, and Miniſter Plenipotentiary to the Court of Berlin.

St James's, Sept. 8.

Count St Martin de Freul having received new letters of credence from his Majeſty Victoire Emanuel, King of Sardinia, giving him the ſame character of Envoy Extraordinary, and Miniſter Plenipotentiary from Sardinia, had this day a private audience of his Majeſty, to deliver his ſaid new credentials.

To which he was introduced by the Right Hon. Lord Hawkeſbury, his Majeſty's Principal Secretary of State for Foreign Affairs, and conducted by Sir Stephen Cottrell, Knt. Maſter of the Ceremonies.

LONDON.

On the 27th July, a deputation of the Turkey Company of Merchants waited on Lord Hawkeſbury, by appointment, to obtain the neceſſary information reſpecting the ſituation of affairs in the Turkiſh provinces, and to requeſt the accommodation of one or two ſhips of war, in caſe the proceedings of the rebels ſhould render it expedient for them to order off any part of their property from that quarter. His Lordſhip informed them, that, on our part, there exiſted no ground of apprehenſion whatever in this reſpect; but that, as Government had generally allowed a ſmall naval force to be ſtationed in the Levant, the neceſſary application ſhould be made by him to the Admiralty, to permit two frigates to remain there for the accommodation of the trade. With regard to the actual ſtate of the Turkiſh Empire, his Lordſhip aſſured the deputation, that his Majeſty's Miniſters had no reaſon to think that any attempt to violate its integrity would be made on any ſide; and as to the ſuppoſed conceſſion which Turkey had made to France, of the free navigation of the Black Sea, for a limited period, Government had certainly no knowledge of any ſuch circumſtance. He added, that if the Ottoman Porte ſhould judge it proper to form an arrangement of that nature with the French Republic, the merchants might reſt aſſured, that no privilege would be granted by the Porte to the latter, which would not be equally enjoyed by the ſubjects of his Britannic Majeſty.

Egyptian Antiquities.

A conſiderable number of Egyptian antiquities were laſt week brought to the Britiſh Muſeum. They were collected by the French during their ſtay in Egypt, and were ſent on board a veſſel for the purpoſe of being conveyed to France. The veſſel was taken by the Engliſh, and theſe remains of antiquity were ſent to his Majeſty, who preſented them to the Britiſh Muſeum. They conſiſt of large Sarcophagi, which have ſince been uſed as baths; and ſome of a ſmaller ſize, which are ſuppoſed to contain the aſhes of the dead. There are ſeveral ancient ſtatues, ſome with the heads of animals and the human form, and two of a later date, one repreſenting a Warrior, and the other a Sage. Among theſe rarities is an enormous Hand of granite, ſo large, that it is conceived the figure to which it belonged muſt have been at leaſt eighty feet.

The Egyptian Antiquities, now at the Britiſh Muſeum, have been examined by many gentlemen of known literature and taſte, who all pronounce them the moſt extraordinary things of the kind that have ever been ſeen in Europe. They were the moſt perfect reliques of antiquity in the country from which they were brought. The people of that country viewed them with the deepeſt ſenſe of religious veneration, conceiving, that while they remained in the country, they had

power

power to avert any calamity that might threaten it. They were in the habit of addreſſing their prayers to ſeveral of the idols among thoſe reliques, and nothing could exceed their conſternation and grief, when they underſtood that the French intended to convey them away. When theſe antique ſpoils were put on board the French veſſel, the natives earneſtly implored permiſſion to pay the laſt homage of their reſpect and regard to them. The French Captain aſſented, and the poor people knelt devoutly before their late treaſures, and with tears, and the ſtrongeſt marks of affliction, bade them fareweil!

A very curious ſtone, brought from Egypt, has been preſented to the Antiquarian Society; it is about 7 feet long and five feet ſquare; it has three inſcriptions in different languages, all ſuppoſed to be on the ſame ſubject. The languages are Greek, Egyptian, and hieroglyphicks. The Greek has been made out, and it proves to be an edict of their prieſt for deifying one of the Ptolemies for his great and good deeds done for his country.

Among the curioſities brought from Egypt by Colonel Hill, is a Turkiſh tent of a very ſingular conſtruction, and richly embroidered. It is pitched in the pleaſure-grounds at Hawkſtone, with the following inſcription over one of the doors:—"This tent once belonged to the famous Murad Bey; it was taken at the battle of the Pyramids by the French, and retaken when Grand Cairo ſurrendered to the Engliſh, June 25. 1801."—It appears that it was in this tent that the celebrated treaty of El-Ariſh was ſigned. A remarkable large aſs, brought by the Colonel from Malta, is alſo exhibited in Hawkſtone Park.

A perſon known by the name of M. de Verdun, died lately of a cancer in the breaſt, being it appears a female, though ſhe always wore a maſculine habit. By papers found in her apartments, it ſeems ſhe was the natural daughter of the late King of Pruſſia, and came to England with Madame Schwellenberg, Miſtreſs of the Robes to her Majeſty. It is underſtood ſhe was once in poſſeſſion of property to the amount of 5000l. which, truſting in the hands of a foreign banker who failed, ſhe entirely loſt. She has ſince ſubſiſted by teaching foreign languages, but is underſtood to have lived very abſtemiouſly. In her lodgings a number of valuable ſuits of clothes have been found, in which ſhe uſed, till within theſe few years, to attend at Court on gala days in the male character, having never been known in any other ſince her reſidence in this country, except to her patroneſs; her external form was, however, ſuch as almoſt to have cauſed a ſuſpicion of the real fact. The *enſemble* of her figure, when decorated in its uſual paraphernalia, was whimſically groteſque.

Orders were ſent from this country, ſeveral weeks ſince, to ſurrender the iſland of Malta, according to the terms of the treaty of Amiens.

The Gazette contains notice that his Majeſty having concluded a convention with the United States of America, agreeing to accept of *Six Hundred Thouſand Pounds*, in three inſtalments, for the debts due to perſons in Great Britain; thoſe who have claims are requeſted to lodge them without delay, with James Williams Hay, Eſq. London.

The Subſcribers to Lloyd's Coffee-houſe, London, have unanimouſly voted the ſum of two thouſand pounds from their fund, for the purpoſe of encouraging the building of Life Boats on different parts of the coaſts of the united kingdom. The parties deſirous of undertaking the ſame at the different ports or places, are, however, to engage to man and take care of the boats, as the Gentlemen at Lloyd's, with the greateſt propriety, only contribute towards the firſt coſt.

It was lately ſtated in the Engliſh papers, that the weekly payment, on Tueſday the 24th of Auguſt laſt, into the Exciſe Office in London, amounted to 225,000l. being a quarter of a million; to which we have now the authority to add, that the remittance made from the Exciſe in Scotland to the Exchequer in England, for the week ending the 8th of September inſtant, amounted to no leſs a ſum than 130,000l. being upwards of one-eighth of a million. The proportion of land-tax between England and Scotland at the time of the Union, was ſettled at two millions for England, and 48,000l. or a forty-ſecond part thereof, for Scotland, and other taxes were then eſtimated to

bear the ſame relative proportion between the two countries.

General Andreoſſi, who is daily expected in this country, firſt diſtinguiſhed himſelf in the campaign of 1796, in Italy, being then no more than a chief of a battalion of artillery. He commanded the gun-boats in a falſe attack upon Mantua, in ſo maſterly a manner as to draw all the attention and fire of the garriſon upon himſelf, while General Murat conducted the real attack unmoleſted. In the next year, being commanded by General Bonaparte to ſound the Lizingo for a ford, he threw himſelf without heſitation into the river. He aſſiſted Sycyes in the organization of the conſtitution and revolution of St Cloud, and was rewarded by the Firſt Conſul with the poſt of Chief of the Staff of the army of the interior, after which he was made joint Miniſter of War with General Berthier.

Cow-Pox.—The Managers and Phyſicians of the London Foundling Hoſpital have publiſhed the following teſt of the ſecurity of Vaccine Inoculation againſt Variolus Infection.—"In 1801, and the early part of 1802, *thirty-ſix* children received the Cow-Pox by inoculation, at the Foundling Hoſpital. The ſame children were all inoculated with Small Pox matter on the 9th of laſt month, without producing the ſlighteſt indiſpoſition."

Dr Macdonald, the zealous propagator of the Cow-Pox at Hamburgh, is eſtabliſhing an Hoſpital there for Vaccination by public ſubſcription.

The arrangements reſpecting the Drury-Lane Theatre have finally received the ſanction of the Lord Chancellor, greatly to the ſatisfaction of all the parties; and the completing of the building, we underſtand, will proceed without delay.

A material reduction continues to take place in the expences of our naval department. Moſt of the ſhips which arrive from the Weſt Indies are immediately paid off.

Bartolozzi in a ſhort time takes a final leave of this country, in order to ſuperintend an inſtitution for the encouragement of the arts at Liſbon. This admirable artiſt has exerted his unrivalled talents with conſiderable ſucceſs in this country; but his hoſpitable and liberal ſpirit has left him, at a very advanced age, little more than his high profeſſional repute.

Poor Boſſi, the celebrated compoſer and performer on the violin, on Sunday evening died the victim of a broken heart, in the King's Bench priſon. He was a young man of very great muſical genius, and of a very modeſt unaſſuming character in private life. The debt for which Boſſi was originally confined, was about eighteen pounds, but was raiſed by the expences of the law to upwards of forty.

An intereſting and important Truth.—The proceſs adviſed by the Humane Society to reſtore the lives of the drowned, has been lately, in *five* inſtances, ſucceſsfully employed to reſuſcitate thoſe who have been ſtruck dead by the vivid flaſh of *lightning*.

Moles.—Mr Jones of Weprehall, Flintſhire, has found that moles, which have uſually been conſidered as deſtructive to the labours of agriculture, are exceeding uſeful in deſtroying the grubs, or brown kettles, their favourite food: Inſtead therefore of injuring, he protects the race of moles. He ſays, they never penetrate deeply into the ground, unleſs it be in ſearch of worms, or to avoid the froſt—that when the graſs is high enough to cover them, they live upon its ſurface, where they find food in the numerous caterpillars and inſects which, in the early part of the ſummer, crawl out of the earth, and they continue above ground till the harveſt.—"My hay and paſture grounds (ſays he) are every ſpring thickly ſtudded with mole hillocks; but when the graſſes are up, the moles ceaſe to work, and ſcarcely a hillock appears till after harveſt."

An honeſt Engliſh lace merchant fairly confeſſed at Dover, that he had juſt returned from France, where he had ſold 3000l. worth of lace veils manufactured in Glouceſterſhire. Theſe articles will be returned to our coaſt with all the forms and ceremonies of a contraband cargo, and ſold to our female admirers of French lace at an enormous profit. So much for the œconomy of female ſmuggling, a paſſion for which abſolutely rages in the boſom of Engliſhwomen, and thus expoſes them to the ridicule of thoſe who impoſe on their credulity. Enormous quantities of Spitalfields handkerchiefs are thus

thus diſpoſed of on the coaſts, as of foreign manufactures, and, though of the worſt quality, are bought up with avidity, partly becauſe they are believed to be French ſilk, and more frequently becauſe they are ſuppoſed to be ſmuggled.

Monthly Commercial Report.

One of the moſt remarkable events influencing the ſtate of the commerce, which have taken place laſt month, is the diminution in the prices of the ſtock of our public debts of all denominations. That diminution is the moſt ſtriking in the diſcount at which the *Omnium*, or total allowance from Government for every 100l. of the new loan, is now on ſale in the Stock Exchange, a diſcount of not leſs than 11 per cent. The 3 per cents have fallen to 68¼. Many failures have taken place among the money dealers; and various engagements, for both real and fictitious ſales of ſtock, remain, on the part of thoſe by whom the ſtock was to be received, without fulfilment. For this fluctuation in the price of our ſtocks, various cauſes are plauſibly aſſigned.

A number of the richeſt dealers in money and ſtocks, and of thoſe who do the moſt buſineſs, were offended that the negociation of the loan ſhould not have been otherwiſe managed; and have, therefore, as is believed, regulated their tranſactions, as much as poſſible, in a manner to make the bargains for the loans to turn out ſeriouſly diſadvantageous.

The ſtate of the Continent is now ſuch as partly to occaſion ſtill a good deal of money to be withdrawn from the Britiſh funds, which was depoſited in them during the war, or before it broke out, and, in part, to hinder money from being brought hither, which, in a different condition of affairs on the Continent, would ſtill have continued to be laid out here in the purchaſe of ſtock. The circumſtances of this, as an election-year, too, have neceſſarily occaſioned large ſales of ſtock, for the ſupply of Bank of England notes to be laid out over the country; and much money is now expended in purchaſes of land, in adventures of trade, in colonial ſpeculations, and in eſtabliſhments of manufacture, which would otherwiſe have been employed in the funds. Beſides, for theſe few weeks, much money has been withheld from purchaſes in the ſtocks, merely on account of the extreme uncertainty and alarm which prevail in regard to their fluctuations and the depreſſion.

Fairs.

At Morpeth market on 14th July, wheat ſold from 64s. to 74s.; rye, 40s. to 42s.; oats, 18s. 8d. to 20s.; beans, 54s.; peas, 36s. to 38s. per quarter. The beaſt market was much the ſame as laſt week; beef, from 7s. to 8s.; mutton, about 8s. per ſtone.

At Lancaſter fair, cheeſes ſold from 50s. to 65s. per cwt. Cattle declined in price.

At the Rink fair, 12th July, there was a conſiderable ſhew of lambs, which found a ready ſale at high prices.

At the fair held at Newcaſtle, there was a great number of horſes, but not many capital ones; good ones ſold very high; middling and inferior ſorts fetched only indifferent prices. The ſhew of horned cattle was good, but prices were high,—about 7s. 6d. per ſtone on the average. There was a great number of lean cattle, both Scotch and Iriſh, and the prices have been conſiderably lower than they have been for ſome time paſt. Swine were in great plenty, and met a very dull ſale, at prices about one-third lower than at the late fair at Stagſhabank. Leather ſold—backs from 25d. to 27d.; hides from 19d. to 21d.; calf ſkins from 30d. to 34d. per lb.

Hexham fair was unuſually well attended.—Pigs, of which there was an immenſe number from 7 to 12 weeks old, fell in the courſe of the day about 7s. a-head; as did likewiſe ſteers and lambs; milk cows of tolerable promiſe, were the only article that ſold high.

The annual wool fair held in Lewes, was attended by ſeveral of the moſt conſiderable wool-ſtaplers from London, and from different parts of the country; and by the principal wool growers of the eaſtern diviſion of our county. The meeting was ſo numerous that no one houſe could contain them.

Lord Sheffield, who had been the principal founder of the wool fair, preſided. The wool-buyers, as uſual, aſſerted, that wool was not worth the laſt year's price; they complained of the

the depreſſion of our foreign trade; that they do not get remittances from the manufacturer; and particularly inſiſted on the large ſtock of wool in hand. Lord Sheffield anſwered, that it was impoſſible to conceive why ſhort wool ſhould be a drug this year, when long wool is higher than it was ever before known to be; and when France is endeavouring to revive her manufactures of fine wool, and conſequently the price of Spaniſh wool will be high, and a ſmaller quantity will come into this country.

The increaſe in the price of Spaniſh wool is ſeverely felt in our fineſt clothing manufactories: This is ſuppoſed to have ariſen from the preference given to the French merchants in this article: It is riſen in the Engliſh market to 5s. 6d. per lb.

EDINBURGH.

Election of Peers.

Aug. 10. Tueſday came on, at the Palace of Holyroodhouſe, the election of ſixteen Noblemen, to repreſent the Scots Peerage in the enſuing Imperial Parliament.

John Prindle, Eſq; James Ferrier, Eſq; Principal Clerks of Seſſion, attended as deputies of the Lord Regiſter; Dr Carlile, of Inverek. and Dr Johnſton, of North Leith, officiated as chaplains.

It was underſtood, previous to the election, that all the Peers who ſat in laſt Parliament were candidates, except Lord Torphichen, who declined ſtanding; and the candidates for this vacancy were, the Earl of Balcarras, the Earl of Lauderdale, and Lord Elphinſtone.

Peers preſent. Marquis of Tweeddale, Earls of Morton, Buchan, Eglinton, Caſſilis, Moray, Strathmore, Kellie, Lauderdale, Dalhouſie, Leven, Northeſk, Balcarras, Aboyne, Breadalbane, Dunmore, Stair, and Glaſgow; Viſcount Arbuthnot, Lords Sinclair, Semple, Elphinſtone, Torphichen, Napier, Banff, Elibank, Belhaven, Rollo, and Kinnaird.

The whole votes having been called and marked, the Clerk announced the Peers returned to be the following:—

	No. of Votes.
Marquis of Tweeddale	54
Earl of Eglinton	59
Caſſilis	57
Strathmore	53
Dumfries	52
Elgin	53
Dalhouſie	57
Northeſk	56
Balcarras	56
Aboyne	56
Breadalbane	57
Stair	58
Glaſgow	58
Lord Catheart	52
Somerville	50
Napier	52

The Earl of Lauderdale had 24, and Lord Elphinſtone 37 votes.

The aſſemblage of genteel company was greater, perhaps, than at any former election. The gallery was crowded in every quarter, and it was with difficulty the Peers could find ſeats. Monſieur, and the Duc de Berri were preſent.

When the election concluded, their Lordſhips retired to the Tontine Tavern (Fortune's), where an elegant entertainment was provided, at which his Royal Highneſs Monſieur and ſuite, his Excellency General Vyſe and the Staff, and many other perſons of diſtinction, were preſent. The evening concluded with a brilliant Aſſembly in the Aſſembly Rooms, George Street.

Repreſentation of Scotland.

Some important conſtitutional queſtions are ſoon to be before the Imperial Parliament, relating to the propriety of *alternate repreſentation*, and the inadequacy of the number of Members ſent from Scotland, compared to what Ireland has obtained by the terms of the late union.—Whilſt *all* the counties in Ireland ſend two Members each, there are no leſs than ſix counties in Scotland, whoſe repreſentation is only *alternate*, three of them ſending for one Parliament, and three for the next. —The Scotch Univerſities alſo are not repreſented, though thoſe of England, and the Univerſity of Dublin, are. The county of Caithneſs has, much to its credit, taken up this buſineſs.

12. On Thurſday laſt, the Edinburgh Gardeners Society held their Anniverſary Meeting at the King's Arms Tavern

vern here. This Society was inſtituted many years ago, founded upon the principles of friendſhip, and, at the ſame time, having for its object to excite a laudable emulation among the members to achieve improvements in the line of their profeſſion, at once honourable to themſelves, and beneficial to their country. The members convened in the forenoon, and the Committee, who had, on a previous occaſion, inſpected a ſhew of Pinks, at this meeting inſpected the Melons and Cauliflowers. Thoſe ſhown were of a very excellent quality; and it was with ſome difficulty the judges could diſcriminate which was ſuperior. In the afternoon, a very numerous company ſat down to dinner in the Ball Room. Many gentlemen of high reſpectability honoured the Society with a viſit.

Sept. 3. Between ten and eleven at night, in a ſtrong gale of wind from the north-eaſt, came on ſhore, a little above the Battery, a ſloop, coal laden, ſaid to belong to Anſtruther. The people at Newhaven, and along the ſhore, being alarmed by the cries of thoſe on board, haſtened to their aſſiſtance with lanthorns, &c. and two boats immediately put off from the ſhore, by which means the crew, conſiſting of four perſons, were reſcued from the watery element. There are little or no hopes of her being ſaved, as a number of planks, rudder, pump, &c. have been this morning waſhed on ſhore.

8. On Wedneſday laſt, *Alexander Sutherland* and *Hugh Mitchell*, ſergeants, and *William Thomſon*, private ſoldier in the Roſs and Cromarty Fencibles, were committed to the jail of this city upon a Juſticiary warrant, at the inſtance of Daniel Roſs, ſurveyor in Aberdeen, whoſe ſon was one of the perſons killed in the unfortunate affair which took place in that city on the 4th of June laſt. The ſame warrant includes other three perſons, who have not yet been apprehended.

Royal Edinburgh Volunteers.

Regimental orders.—The Lord Lieutenant and Colonel has received a letter from Lord Hobart, one of his Majeſty's Principal Secretaries of State, informing him, "That he had laid before his Majeſty the Lord Lieutenant's letter of the 29th July, containing the renewed offer of ſervice of this Regiment, and the Royal Edinburgh Volunteer Artillery, and that he had received his Majeſty's commands to expreſs his approbation of the zeal and loyalty by which theſe corps have been actuated, in their renewed offer of ſervice.—But regretting that the determination not to continue the allowances to the Volunteer Infantry corps having been made by his Majeſty's confidential ſervants, upon full and deliberate conſideration, it was not in his Lordſhip's power to adviſe an exemption, even in the inſtance of ſo reſpectable and uſeful a corps as the Edinburgh Volunteers."

In conſequence of this letter, the Regiment will now conſider their renewed offer of ſervice at an end; and, although it had not been thought neceſſary to accept of that offer, the Lord Lieutenant is certain that the Regiment will rejoice at having made it, as affording them an additional opportunity of manifeſting their loyalty to the beſt of Kings, and attachment to their glorious conſtitution.—On theſe principles, the Lord Lieutenant has ſuch firm reliance, that he is perſuaded, if a change of circumſtances ſhould require their ſervices, that the Regiment will again come forward with renewed alacrity.

The Lord Lieutenant now takes his leave of the Corps with great regret, and with ſincere attachment.—And he takes this opportunity of repeating, in the ſtrongeſt terms, the ſenſe which himſelf and his brethren in the Magiſtracy entertain of the uſeful and honourable ſupport which they have received from the Regiment.

By order of the Lord Lieutenant of the City, and Colonel,

WM COULTER, Capt.

10th Sept. 1802. R. E. V.

13. Friday laſt, Archibald Campbell, Eſq. Advocate, younger of Succoth, was admitted Dean of Faculty in the Univerſity of Glaſgow.

The Magiſtrates have made a regulation in the Fiſh Market, by which the beſt oyſters are to be ſold at 2s. per 130, from the 1ſt of December to the 1ſt of March, and from the 1ſt of March to the 1ſt of December, 1s. 6d. per 130. For the leſſer ſize, from the 1ſt of December to the 1ſt of March, 1s. 6d. and from the 1ſt of March to the 1ſt of December, 1s. None under the

the ſtandard ſize will be allowed to be expoſed for ſale.

Sept. 3. On Friday laſt, were ſold by the Magiſtrates of Perth, ſeveral lots of the town's wood, as advertiſed in the papers. This ground has been parcelled out in a very judicious manner, calculated not only to enrich the already luxuriant and picturesque views about Perth, but likewiſe to accommodate men of fortune with ſuperb villas, and thoſe who move in a humbler ſphere with pleaſant cottages. The induſtry of purchaſers has, of late, much improved theſe hitherto uncultivated lands; and the weſtern proſpect from Perth bids fair to rival the eaſtern banks of the Tay. Other plans for the improvement of Perth, we underſtand, are ripe for execution. The purchaſe of Gowrie Houſe is almoſt finally arranged with Government, on the ſite of which, a bridewell, priſon, and other public buildings, are to be erected. Beſides the advantages to be derived from the erection of theſe buildings, it will expedite the opening of the propoſed new ſtreet along the banks of the river. To the public ſpirited conduct of the Magiſtracy, the town and county of Perth are much indebted for theſe uſeful and extenſive plans of improvement.

A ſubſcription is opened at Dundee for the purpoſe of defraying the expenſe of a beacon to be erected on the rock called the *Oxters*, in the Frith of Forth. The repeated loſſes that have happened to veſſels paſſing up and down the Frith of Forth, has naturally drawn the attention of the Maſters of the Trinity-houſe, Leith, to this important object, on whoſe recommendation the ſubſcription is begun, and we hope they will be warmly ſeconded by all who have any concern in the ſhipping of this place.

Univerſity of Edinburgh.

The Univerſity has conferred the degree of Doctor of Medicine on the following gentlemen this ſeaſon, after the uſual private and public trials.

SCOTLAND.

James Keir,	*De Cynanche Tracheali.*
Thomas Clark,	*De Humani Corporis Temperiei Mutationibus.*
And. Stewart,	*De Mentis ſtudioſæ Malis.*
John Aire,	*De Febre communi Britanniæ contagioſa continua.*
Alex. Ramſay,	*De Cynanche Maligna.*
John Mitchel,	*De Febribus Continuis, et præcipue de Medelis in iis adhibendis.*
Alex. Campbell,	*De Intellectus Facultatum Conditione in Mentis Aberrationis diverſis generibus.*
T. S. Traill,	*De Uſu Aquæ frigidæ, in Typho, externo.*
Geo. Cumming,	*De Hydrope Anaſarca.*
W. C. Brown,	*De Hydrothorace.*
Thos Willes,	*De Paralyſi.*
Adam Neale,	*De Acido Nitrico.*
Robt Smith,	*De Pneumonia.*

ENGLAND.

Chas Badham,	*De Urina et Calculis Urinariis.*
T. W. Fitzgerald,	*De Aſthmate Spaſmodico.*
Geo. Ed. Male,	*De Ictero.*
Jas Clarke,	*De Syncope Angente.*
Geo. Dent,	*De Pneumonia.*
Phineas Phené,	*De Menſium Abundantia.*
Jeremias Kirby,	*De Lentis Caligine.*
Jo. Per. Hill,	*De Typho.*
Chas Tice,	*De Dyſenteria.*

IRELAND.

Ed. Middleton,	*De Febris Continuæ Curatione.*
Joſeph Lynch,	*De Colica.*
Wm Lynch,	*De Scarlatina Anginoſa.*
Jo. Latham,	*De Inſania.*
Wm Saunders,	*De Natura Calorici, et de Calore Animalium.*
Dionyſius Hanan,	*De Dyſpepſia.*
John Finn,	*De Pneumonia.*
Jo. O'Reardon,	*De Ictero.*
Jas Willes,	*De Inflammatione.*
Jos Harte,	*De Febre Intermittente.*
Wm Keating,	*De Hepatitide.*
Ben. Robinſon,	*De Hernia Inguinali.*
John Breen,	*De Opii Effectibus, ejuſque in quorundam Morborum Curatione Virtutibus.*
Peter Maguire,	*De Amauroſi.*
Jos Reade,	*De Ictero.*
And Mannin,	*De Vaccina.*
John Elliot,	*De Diabete Mellito.*
Oliver Halpin,	*De Febre Intermittente.*

BARBADOES.

Jas Al. Hendy, *De Digitali.*
Samuel Miller, *De Dyſenteria.*

JAMAICA.

Thos Jos Gray, *De Ictero.*
Peter Murray, *De Aeribus.*
Wm March, *De Febre Flava Indiæ Occidentalis.*

AMERICA.

Thos Stock, *De Hepatitide.*

Fiſheries.

Ayr, Sept. 1. On Sunday ſe'ennight, we were flattered with a proſpect of a plentiful herring fiſhing in this bay; for three nights vaſt numbers came upon the ſhore, and ſuch boats as had nets in readineſs caught a great many, even people wading in upon the beach could, with hand-nets, riddles, or baſkets, take as many as they could carry, but the ſtormy weather which ſucceeded, drove them off the coaſt.

A cargo of very fine white herrings has been landed at Port Dundas this week, from the Iſle of Man, for the Glaſgow Market, cured by a company at Leith. This is the firſt cargo brought there from that iſland.

The red herrings made at Burntiſland, from the cargo of roaſted herrings brought there from the Iſle of Man, turn out remarkably well.—Two hundred barrels have been brought over from Leith.

Mr Noel, Member of the French National Inſtitute, arrived at Greenock laſt week. He is, we underſtand, preparing for the preſs a Natural Hiſtory of the Herring, and the object of his viſit to Greenock is to add to his ſtock of knowledge on the ſubject, by converſing with Mr Hugh Craufurd, whoſe known attention to the buſineſs of the fiſheries pointed him out as well qualified to furniſh the deſired information.

Mr Noel arrived at Edinburgh before he went to Greenock. Saw Mr Girvin, and had ſeveral communings with him. He is well acquainted with the opinions of Sinſon, Knox, and others, on the emigration of herrings, which he refutes. Mr Girvin thinks they are on the coaſts, in the lochs, and friths of Britain and Ireland, all the year round, in one ſtate or other. Mr Noel differed from Mr Girvin as to the *maſculinum femen.* He was highly pleaſed on ſeeing Mr Robertſon weave herring netting on his model. It ſeems the reception he met with, and the attention paid him at Greenock, by Hugh Craufurd, Eſq. and other gentlemen there, has been very gratifying, as he means to return by that town, after viſiting Rothſay, Lochfine, and Campbeltown, for this place. He proceeds to the Continent, and goes home to Rouen by way of Norway, Sweden, Hamburgh, and Holland. His labours in the natural hiſtory of herrings may be of general uſe. He is a polite, genteel, well looking gentleman.

Within theſe few days, ſeveral fields of wheat, barley and oats, have been cut down in this neighbourhood, and the harveſt along the coaſt will ſoon become general, if the weather continues favourable as at preſent.

Fairs.

At St Boſwell's fair on 19th July laſt, there were a great many lambs and ſheep, which all ſold at high prices, though, from the quantity in the fair, the buyers took more time to do their buſineſs than at ſome recent fairs; the black cattle alſo ſold very readily at high prices. Linen cloths had a ready ſale, but at lower prices than laſt year. The ſhew of horſes was very conſiderable, and prices high. Riding horſes of figure ſold readily at good prices, but of theſe there were few.

Aug. 5. At St James' fair (Kelſo), prices of corn looked up. On Friday no corn market at Kelſo, in conſequence of the fair. Cattle and horſes ſold very high at the fair, particularly the former.

A two-ſhear ſheep, reared and fed by Mr Brown of Rawflat, was lately ſlaughtered at Jedburgh, the carcaſe of which was 20 lb. heavier than that which gained the proprietor a conſiderable bet at Woburn ſheep-ſhearing, and had near twice the weight of fat: The four quarters weighed 129 lb. and the tallow 24 lb. odds; the head and entrails, &c. were not weighed.

Mail Robbery.

Early on Sunday morning the 1ſt of Auguſt, the mail betwixt Glaſgow and Edinburgh was robbed a few miles diſtant from Falkirk by two men, who, after

after having dismounted the post-boy, and bound him hand and foot, made across the fields with the bags which contained the letters and money—considerable sums in bills, &c. were in the mail of that day. The boy was released by a traveller who was passing about an hour after the robbery was committed.

3. *Robert Brown* and *James Clerk*, alias *Stewart* both deserters from one of the regiments of Foot Guards, have been apprehended in the New Town, on suspicion of being concerned in the robbery of the Mail. The circumstances that gave rise to the suspicion are said to be these: Two men, who now turn out to be the prisoners, went to a public-house, and asked for something for dinner. The servant who attended them, observing them counting a large parcel of Bank notes, she communicated this to her master, who, supposing they might be concerned in the robbery, had them followed to their lodgings. Information being given, and a warrant obtained, they were next day apprehended on the street, and carried before the Sheriff, where they were examined and committed to stand trial. Upwards of sixty pounds of the money abstracted from the letters has been recovered.—The letters which were taken from the mail were found hid in a hill to the south of Linlithgow, by a party sent by the Sheriff, accompanied by some of the clerks in the Post office. All the bills which happened to be in the letters have been burnt, in the view of preventing detection. The following are some particulars of the robbery:—They led the horse and boy into a field, where they tied a napkin over the boy's eyes, and tied his hands behind his back, threatening instant destruction if he made the smallest noise. They also took from him a great coat. They then carried the mail about 100 yards from the place where the boy was, where they cut up the mail and bags, and took out the letters. The boy remained blindfold and tied for an hour, when he found means to rescue himself, and seeing no person near him, he made the best of his way to a farmer's house in the neighbourhood, to whom he communicated what had happened. The farmer immediately sent out his servants on horseback, in all directions, but they could get no traces of the robbers.

Robberies.

Aug. 11. On Wednesday night, about ½ past twelve, a gentleman was attacked in the entry to Milne's Court, by two or three fellows, who knocked him down, and robbed him of his watch, hat, &c.

A young man, a few days ago, was detected coming out of a house in James's Square with a parcel of cloaths he had stolen. He was committed to the City Guard. Several similar depredations have lately taken place, such as great coats, hats, &c. being taken out of lobbies where they were hanging.

Some villains have attempted of late to rob several churches on the north country of the poors money, which they supposed was kept in them. Lately they broke into the church of Bothelvie, but finding no money in it, they took away 18 bibles and psalm books. These depredations ought to be a warning to Sessions to keep nothing of value in the church; for although it has long been esteemed so sacred, that no thief would dare to steal from it, yet now there are such sacrilegious villains in the country, as will attempt to steal out of the church, even the small pittance collected for behoof of the poor.

In the course of last month, three men have been committed to jail for street robberies, viz. *Thomas Clayton* and *George M'Farlane*, both weavers, charged with assaulting Peter Anderson, a glass-blower, and robbing him of 15s. and some lead credit-tickets issued by the Verreville Glass-work Company, which tickets were found upon Clayton when apprehended; and —— *M'Ilwraith*, weaver, for knocking down a man in Tradestown, and robbing him of what money he had in his pockets. It is very creditable to the watchmen and police officers of Glasgow, that, though the crimes were committed near midnight, the principal offender in each case was in custody in less than an hour after the deed.

30. Late on Monday evening, as four persons, residenters in Greenock, were returning from the fair held at Beith, they were violently attacked betwixt that place and Port Glasgow by five men, who attempted to pull them from their horses, with the view, as is supposed,

poſed, to rob them. A deſperate battle enſued, in which the aggreſſors were very roughly handled. One of them was knocked down ſix times, and lay on the ground as if dead. While the men from the fair were like to ſecure the body of this fellow, to bring him to town, they were diverted from their object, by the reſt of the gang ſeizing and running off with their hats, which had fallen to the ground in the ſcuffle, and a great coat which had been put off in the beginning of it. They immediately ſet off in purſuit of the villains; and the man, who had been left for dead, took the opportunity of their abſence to crawl over the dyke, and eſcaped through the darkneſs of the night. The horſes in the mean time had gallopped off, and made the beſt of their way home, but without any injury, as far as we have learnt. During the affray the villains ſpoke little, but from their dialect they were ſuppoſed to be Iriſh.

Sept. 9. Thurſday night, about nine o'clock, a gentleman was attacked on his way from Leith to Newhaven, by three fellows. He aſſured them he had neither watch nor money upon him; notwithſtanding they beat him in a moſt cruel manner, and afterwards threw him over the wall, a little to the eaſtward of the Battery, a height of at leaſt two ſtories, where he lay in a ſtate of inſenſibility. He was at laſt relieved by ſome people paſſing, who heard his groans, and carried him to Newhaven, from whence he was brought to town in a coach yeſterday morning, and now lies dangerouſly ill. Happily the tide was back, or he muſt have inevitably periſhed.

A boy got in by a window to the houſe of a ſhopkeeper at the head of Portſburgh, which he robbed of about twenty ſhillings, and gave the money to two women who were waiting at the window, who made off with it. The fellow had afterwards the audacity to go to a back room, where the maſter of the houſe and his wife were in bed, and to take the women's pockets from under her head; but the huſband awaking at the time, he was ſeized and committed to priſon.

Autumn Circuits.

Sept. 4. The Circuit Court of Juſticiary was opened at Stirling by the Right Hon. the Lord Armadale, when *Robertſon Stewart*, accuſed of breaking into the houſe of a farmer in that neighbourhood, and ſtealing from thence the clothes of two of the men ſervants, was outlawed for not compearing to ſtand trial. *Eliſabeth Hamilton*, accuſed of being art and part of the ſaid crime, petitioned for baniſhment, and the Public proſecutor having conſented, ſhe was ſentenced to baniſhment from Scotland for life.—No other buſineſs came before the Court.

8. The Circuit Court of Juſticiary was opened at Perth, by the Right Hon. the Lord Juſtice Clerk and Lord Methven.

Laurence Bell, lately a ſergeant or leader of the band of the late North Lowland Fencible Regiment, accuſed of murder or culpable homicide.—The Jury, all in one voice, found the libel not proven, and he was aſſoilzied ſimpliciter, and diſmiſſed from the bar.

William Turner, vintner in Brechin, *Martin Burke*, horſehirer there, and *Colin Kid*, ſervant, or late ſervant to Peter Juſt, tenant at Hatton Mill, in the county of Forfar, accuſed of violently aſſaulting and carrying off by force John Brand, Eſq. of Lauriefton, the delegate choſen by the burgh of Bervie, as he was travelling from Montroſe to Brechin, in his own carriage, having forced the poſtilion to diſmount and taken the direction of the horſes and carriage; and the ſaid *Turner*, *Burke*, and *Kid* failing to appear to ſtand trial, ſentence of fugitation was pronounced againſt them.

Barbara Macdonald, reſidenter in Perth, accuſed of ſheep ſtealing, was, upon her own petition, with the conſent of the Advocate Depute, baniſhed from Scotland for ſeven years.

Thomas Wilſon weaver, and lately a private in the Strathmiglo volunteer corps, accuſed of uttering ſeditious language. The Jury, all in one voice found the libel proven; and he was ſentenced to one month's impriſonment in the tolbooth of Perth, and thereafter baniſhed from Scotland for two years.

John Paul, in Coaltown of Burnturk, in the pariſh of Kettle and county of Fife, accuſed of aſſaulting and attempting to commit a rape on Suſanna Macintoſh, a child of nine years of age. The Jury, by a plurality of voices, found the libel not proven, and he was aſſoilzied ſimpliciter, and diſmiſſed from the bar.

Frederick

Frederick Doig wright, in Mains of Ballendary, parish of Kirrymuir, and county of Forfar, accused of assault. The diet against him was deserted *pro loco et tempore*, and he was dismissed from the bar.

Janet Paterson and *Isobel Bruce*, in Links of Abbotshal, and county of Fife, accused of child murder.—The Jury, all in one voice, found the libel not proven, and they were assoilzied simpliciter, and dismissed from the bar.

John M'Innes, tenant in Easter Miggan, in the united parishes of Strowan and Monivaird and county of Perth, accused of sheep-stealing. The Court referred the consideration of this case, and certified the same to the High Court of Justiciary, to meet at Edinburgh, upon the fifteenth of November next, and ordained *M'Innes* to attend at that time.

John Miller, carter at Rapploch, in the parish and county of Stirling; and *Andrew Bryce*, servant to Hugh Campbell, maltman in Callendar, parish of Callendar and county of Perth, accused of deforcing officers of the revenue. From particular circumstances attending this case, the Advocate Depute moved the Court to desert the diet *pro loco et tempore*, which was done accordingly.

No other business depending, the Court will proceed to Aberdeen.

(*The remainder of the Circuits will be given in our next.*)

LISTS.

MARRIAGES.

Aug. 19. At Sancastle, in Islay, the Rev. Mr M'Intosh, to Miss Ann Campell, daughter of Captain John Campbell, of the Prince of Wales cutter.

23. At the same place, Mr William Johnston, merchant, Glasgow, to Miss Eleanor Campbell, daughter of Captain John Campbell, of the Prince of Wales cutter.

30. At Glasgow, Mr James Davidson, manufacturer, to Miss Elizabeth Gardner, daughter of the deceased Mr William Gardner, merchant.

31. At Mainhouse, Humble Lamb, Esq; of Ryton, in the county of Durham, to Miss Chatto.

— Mr Thomas Lethangie, lately returned from India, to Miss Margaret Duncan, of Dylatt, in Fife.

Sept. 1. Robert Græme, Esq; younger of Garvock, to Miss Jean Anne Aytoun, daughter of the late William Aytoun, Esq; writer to the signet.

2. At Hilton, John Dickson, Esq; of Todrig, to Miss C. Hogarth of Hilton.

— John Campbell, Esq; of Kilberry, to Miss Rankine, daughter of the late William Rankine Esq; merchant in Perth.

4. At the manse of Gartly, the Rev. Mr John Cruickshank, minister of Glass, to Miss Jane Scott, daughter of the Rev. Mr Scott, minister of Gartly.

6. At Ardvorlich, Perthshire, Dr Patrick Lindsay, late of the Medical Staff in the West Indies, to Miss Christian Maxtone, third daughter of the late James Maxtone, Esq; of Cultoquhey.

— At Allantoun, near Dumfries, John Johnston, Esq; younger of Castlehill, to Miss Sarah Johnston, youngest daughter of the deceased Mr Johnstone of Longbedholm.

13. At Skeldon, John Taylor, Esq; younger of Black-house, to Miss Annabella Fullarton, eldest daughter of Major-General Fullerton of Skeldon, in the service of the Hon. East India Company.

At Leith, Mr Walter Gibson Cassils, merchant, to Miss Janet Scougall, daughter of the late John Scougall Esq.

BIRTHS.

Aug. 31. At Aboyne, Castle the Countess of Aboyne, a son.

Sept. 6. At Gordon Lodge, the Lady of Colonel Gordon of Pitlurg, a son.

7. At Coltness, in Lanarkshire, the Lady of Lieut.-Col. George Callander, younger of Craigforth, a daughter.

8. Mrs Duncan of Parkhill, a son.

11. At his house in George's Square, the Lady of Henry Veitch, Esq, of Ethiock, a son.

DEATHS.

On the 20th of March last, in the East Indies, Captain John Innes, son of the late Mr Alexander Innes, Commissary Clerk of Aberdeen.

In Clarendon, Jamaica, in June last, Mr Rupert Daniel Gordon, son of Robert Gordon, Esq. of Achness.

At Jamaica, the 15th June last, John Robb, Esq; of Brownberry.

In the Island of Trinidad, on the 26th of June last, of a putrid fever, Mr George Dallas, son of the late Mr John Dallas of Glasgow.

Of the yellow fever, on his passage from Jamaica, Mr James Hunter Ross, youngest son of the late Major Ross of Balkail.

In the Island of Canna, Hector M'Neil, Esq; of Canna.

July 6. At Trinidad, Mrs Balfour, wife of Lieut.-Col. William Balfour, 57th regiment of foot.

— At Greenock, Miſs Elizabeth Gilmour, a maiden lady, in the 81ſt year of her age. She died in the ſame houſe, nay in the very room in which ſhe firſt drew breath; and during the courſe of her life, never, it is believed, ſlept out of it.

At Dumfries, Bailie Robert Porteous, late merchant there.

At Dumfries, John Brown, Eſq; of Millhead.

18. Thomas Dumareſq, Eſq; Admiral of the Blue, aged 73.

19. While Mr George Scott, ſurgeon in Jedburgh, was returning from St Boſwell's fair, in company with ſeveral of his acquaintances, his horſe came down with him upon the turnpike, and in conſequence of the fall his ſkull was fractured. Medical aſſiſtance was quickly got, and the operation of trepanning performed in three different places, but the wound was unhappily mortal. He lived till about ſeven o'clock on Tueſday morning, when life departed. Mr Scott was a young man of a moſt amiable diſpoſition, and his unfortunate death is much lamented by every perſon acquainted with him.

— At London, after a tedious illneſs, William Robertſon, Eſq; Deputy Poſtmaſter General of Scotland.

20. At London, the Right Hon. Iſaac Barre, Clerk of the Pells, in the 76th year of his age.

21. At Glaſgow, Mr John Grindlay, ſecond ſon of the late Mr Alexander Grindlay, merchant, Glaſgow.

22. At Mr Home's houſe, in the Society, Brown's Square, Mrs Bellock.

— At Aberdeen, Mr James Maſſon, merchant, aged 84.

23. At Glaſgow, Mr Walter Lang, late one of the Magiſtrates of that city.

25. At Edinburgh, Mrs Sutanna MacGowan, relict of the Rev. John Ker, late miniſter of Carmunnock, aged 81.

26. At Glaſgow, in the 94th year of her age, Mrs Brown, widow of George Brown, Eſq; late Provoſt of Glaſgow.

29. Mrs Reid, the lady of Andrew Reid, Eſq; of Cleveland row St James's.

Auguſt 2. At Polmaiſe, Mrs Ann Campbell, wife of William Murray, Eſq; of Touchadam, after being delivered of a ſon and daughter.

4. At Anſtruther, Mrs Janet Halket Patullo of Balhouſſie, widow the late John Patullo, Eſq.

— At London Charles Count Lockhart Wiſheart, of Lee and Carnwath.

9. At Crieff, Mr Robert Gardner, writer, Dundee.

10. At Aberdeen, Mr Ninian Johnſton, merchant.

11. At Kirkcaldy, Mrs Margaret Hay, wife of George Dryſdale, Eſq; Collector of the Cuſtoms, Kirkcaldy.

24. At Dundee, Mrs Jean Scott, ſpouſe to Mr Robert Millar, merchant there.

26. At Ayr, Mr John Hutcheſon, merchant there.

28. At the manſe of Kingoldrum, the Rev. James Badenach, miniſter of that parith, in the 93th year of his age.

— At Bervie, James Stewart, Eſq; of Carnevran, in the 88th year of his age.

29. At Glaſgow, after a ſhort illneſs, aged 37, Mr James Hamilton, lately from Honduras, ſon of the deceaſed Dr Walter Hamilton, Middlepart, Ayrſhire.

31. At Edinburgh, Mrs Beatrix Strong, wife of Mr John Milne, jun. ironmonger.

— At Hamilton, Mr William Brown, ſurgeon, aged 81 years.

Sept. 1. At Beith, Mrs Jean Welſh, widow of the late Robert Montgomery, Eſq; of Bogſton, in the 94th year of her age.

2. At Kirkcaldy, Mr James Gourlay.

4. At Binny, Robert Stewart, Eſq; of Binny.

— At Inverneſs, Miſs Iſabella Fraſer, eldeſt daughter of the late Hugh Fraſer, Eſq; of Leadclune.

5. After a lingering illneſs, the Rev. Robert Greig, miniſter of the Aſſociate congregation of Stitchel, in the 29th year of his age, and 6th of his miniſtry.

— At Dumfries, Mr Hugh M'Cornock, ſen.

7. At Aberdeen, Deacon Alexander Martin, butcher.

— Mr Thomas Affleck of Armanoch.

— At Edinburgh, in conſequence of a contuſion of the head, received in an aſſault on the High Street, Mr William Hutcheſon, writer in Edinburgh. His death will long continue to be lamented by every one who had an opportunity of knowing the excellence of his character.——A particular account of this unfortunate affair will appear in our next.

8. At Brechin, the Rev. John Grey, ſenior miniſter of the Aſſociate congregation there.

9. At Edinburgh, Robert Sinclair, Eſq; one of the Principal Clerks of Seſſion.

10. At her houſe in Argyle-ſquare, Mrs Bannatine.

Haddington, Sept. 24.

Wheat, 42s. Barley, 23s. Oats, 18s. Peaſe, 19s. Beans, 19s.

Edinburgh, Sept. 28.

Oat-meal, 1s. 2d. Barley-meal, 11d. Peaſe-meal, 10d.